EVANGELICAL
SCHOOL OF THEOLOGY

Record of Christian Work

A Magazine for the Parlor and Study

Volume 47 July 1928 Number 7

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Timothy 1. 15.

Religious Thought and Activity

Robert Ingersoll, rolling into Denver on the train, is said to have prophesied that in fifty years there would not be fifty Bible believers in that city. The fifty years are up, with one to spare, yet more than 100,000 copies of the Scriptures are sold in Denver every twelve months.

Yet it is not always easy to find a Bible in the modern home. The old family Bible which once occupied a prominent position on the center table has been replaced by the radio, or phonograph, or magazines. The Bible is apt to be hidden away in the bookcase.

The Northern Baptists regard this as a year of jubilee.

In September will be celebrated the 50th anniversary of their Congo mission, an event of interest not only to that denomination but to the entire Christian world.

In November comes the centenary of the American Baptist Karen mission in Burma. To both of these great fields attention will be directed in an extraordinary way. The whole world is going to learn how the work that Judson suffered and toiled to establish in Burma and for the sake of which heroic men and women found graves in the jungle of Africa has prospered.

An interesting moment occurred in the recent session of the 23rd annual meeting of the Methodist Hawaii Mission, when in connection with the ordination of the Rev. Braulio T. Makapagal, of the Methodist Filipino work, he related the story of his conversion.

He was a house servant in a Christian home in Honolulu. One day he came across a Bible for the first time in his life. He opened it at random, and his eyes fell upon the passage John 9. 5: "As long as I am in the world I am the light of the world." From that moment "Mak," as he is known to his friends, actually stepped into a new light. Since that time he has had five years of study in the College of the Pacific, and now he is the editor of the only Christian paper published in the Hawaiian Islands for the Filipino people.

A Bunyan Tercentenary Dinner was one feature of the 103rd annual meeting of the American Tract Society in New York, at which Hon. P. Whitwell Wilson spoke on "The Burden of Bunyan" and Mr. Maurice H. H. Joachim, a native of India, gave an address on "Pilgrim's Progress from the Oriental Viewpoint."

The banquet was held on the eve of a drive for a $50,000 Bunyan Tercentenary Fund to reprint Bunyan's books in English and "Pilgrim's Progress" in many languages now out of print.

The report of the general secretary showed a much larger work accomplished than the Society has been able to do for many years. Recent propaganda of atheistic associations has stirred Christian people to the necessity of publishing and distributing more Christian literature to counteract the activities of such organizations.

Rev. Paul Bender, an ordained Baptist minister, who uses German, Yiddish, and English, has endeavored to carry the Scrip-

tures into needy parts of Brooklyn. During the summer he spends Saturdays, Sundays and holidays at Coney Island, where he sets up a Scripture booth.

"Greater New York and surrounding country is the greatest mission field in the world," he says. "There are about fifteen million people within a radius of twenty-five miles from the center of the city. This mission field, with all its upspringing new sections and towns, has enough working space for a number of colporters.

"I had the opportunity last summer to preach in a church in New York. After the service the organist asked me the price of a good Bible. I told him, and sold him a fine Bible. He told me that it was the first time he had had a Bible in his home, though he had been the organist of that church for 31 years, and his wife had been a soloist for three years, both of them attending church twice every Sunday."

The Great Commission Prayer League.

From the 18th annual report of the Great Commission Prayer League of Chicago, founded by the late Thomas E. Stephens, it is evident that God is continuing to bless its ministry of intercession for a worldwide revival and the worldwide evangelization of both Jew and Gentile. The League is not an "organization," but under God a Spirit-directed, prayer-promoting, revival-seeking, soul-saving "movement."

During the past fiscal year the League was enabled to send out to its constituency 47,412 letters, 44,692 Prayer Bulletins, and 12,129 packages of tracts, Gospels, magazines, etc., aggregating nearly a million copies. These were mailed to all parts of the world, but principally to the United States, Canada and Great Britain. The number of letters received containing requests for prayer, reports of answered prayer, requests for leaflets and for spiritual counsel and help, was 15,085.

The financial part of the report shows that the receipts for the year amounted to $13,-910.30, while the expenditures for postage, printing, salaries, supplies, etc., totaled $13,-884.23. The expenses of maintaining the work of the League are not met by solicitation but rather by intercession, trusting the heavenly Father to prompt his children to give in love.

All who wish to send in special prayer requests and have a part in this prayer fellowship will receive full information by addressing the League at 808 N. La Salle Street, Chicago.

Violet-Gatherers.

James D. Burton, Oakdale, Tenn.

To the sunny slopes of our Southern mountains the children are wont to go in the springtime to gather violets. Here the violets grow wild, and are beautiful. With agility the children climb up steep banks, over and around rocks, ducking under the rhododendron, laurel, and other obstacles in quest of the violets. Happy voices are heard up and down mountain ravines.

These violet-gatherers are Sunday school boys and girls in our Sunday school missions in the Southern mountains. Many Sunday school rooms in remote places are brightened with bouquets of wild violets which the children bring in. And the happy faces of children make a little mission school one of hope and goodwill. Out of these schools and as a result of this training will come many of our future leaders in church work at home and in foreign lands.

They are meeting in scores of Sunday school missions which have been organized by Sunday school missionaries. Thousands of miles have been traveled and hundreds of homes visited in this effort, which has resulted in this chain of schools. And in addition, instruction in vacation Bible school work is carried on in these communities.

What a mighty factor this is in the lives of these children! It would be a pity to break faith with them. Offerings should continue in support of these stations that assemble the violet-gatherers of the Southern mountains.

Modern Inventions.

The Presbyterian missionaries at Meshed, Persia, have no properly trained dentist, and they have always had to go to Teheran, nearly 600 miles away, if they needed dental treatment.

As many of the missionaries and others of the foreign community in Meshed needed attention for their teeth, it was arranged that a dentist from Teheran should go there by aeroplane, so he flew to Meshed in five hours. The trip by auto would take a week. Only eight years ago the journey took

twenty-three days. After remaining there a week he flew back to Teheran.

Another miracle of modern science has been vividly brought to attention by Dr. Grafton Burke, Episcopal missionary at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska. As related in the "Spirit of Missions" his story is as follows:

"On a Saturday night about seven o'clock my wife and I were enjoying a moosemeat dinner in my cabin. The temperature outside was about 52 below. There was a most unusual aurora borealis display going on this particular night, though I doubt if that had anything to do with what I am going to tell you.

"I got up from the table and watched the aurora for a while, and then turned on the radio to see what I could pick up. The first thing I knew we had the Cathedral at Sydney, Australia, on Sunday evening. The sermon came over just as clear as if it were being preached in San Francisco or Portland. My wife and children heard it. But it was a strange sensation to sit there on a Saturday night and hear a sermon being preached on the next night, so to speak.

"An hour or so later I tuned in again, and presently we were listening to an orchestra playing in New York, and my wife and I took advantage of the music to have a dance."

Bibles by Millions!

More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the 112th annual report of the Board of Managers of the Society. The total number of issues is 10,034,797 copies, published in 166 different languages and dialects.

Nine of the Society's ten agencies in the United States report a distribution of Scriptures greater in number than the preceding year. In this distribution more than a hundred languages are represented, including several North American Indian and immigrant dialects. It includes tens of thousands of Gospels given to flood sufferers in the Mississippi Valley, and hundreds of thousands of issues called for by the nationwide Gospel reading program in January and February.

The statistics of the Society also show that in the West Indies, Mexico, Brazil and Japan an increased distribution in the number of copies of complete Bibles occurred. In Japan this increase was more than ten per cent over the previous year, which had also shown a gratifying growth. In Egypt the sales increased over fifty per cent.

In China for the third year in succession over three million copies of the Scriptures have been circulated by the American Bible Society alone. The Society is constructing a new Bible House on one of the leading streets of Peking.

The Brazil agency, located in Rio de Janeiro, has completed fifty years of Bible work. The population during this time has increased two and one-half times, while the circulation of the Scriptures has increased twelve and one-half times. Nearly 50,000 more copies were circulated in 1927 than during the preceding year.

In the Philippine Islands the task of replacing 14,000 linotype pages of Scriptures in dialect, destroyed by the great Japanese earthquake, and the equally important task of reducing these pages to permanent plates for storage were completed. In all there are seven dialect Bibles in plates. In addition to the moulds kept by the agency in Manila a duplicate set is now in the New York vaults to guard against another disastrous earthquake.

The Society has never received so many appeals for grants of Scriptures to individuals, institutions, missions, and for campaigns as in the year just closed. The response is limited by lack of funds to cover this phase of the Society's work. The budget of the Society for 1928 amounts to $1,345,426, including estimated local receipts in foreign countries. Approximately one-half of the total of this appropriation must come from the contributions of churches and individuals.

Proposed Roman Catholic and Protestant Student Exchange.

A novel proposal for an exchange of students between Roman Catholic and Protes-

I wonder if the roses
Comprehend the rain,
Or worry that the sun
May never shine again.
—Catherine Cate Coblentz.

tant theological seminaries is contained in a new book by a French Romanist scholar, Abbé J. Calvet, entitled "Rome and Reunion," just published in an English translation by the Morehouse Publishing Co., of Milwaukee. The book, which is an appeal to Christians of every name to have faith in the ultimate reunion of the churches and to work to hasten that end, is of particular interest as being one of the first of its kind written from a Romanist viewpoint.

The author, who is a professor in the Catholic Institute of Paris, writes in a tolerant and optimistic vein. He lists six chief obstacles to reunion: mutual ignorance, religious particularism, scepticism, pride, mutual suspicion, and religious indifference. To overcome these he recommends study, collaboration in Christian work, personal improvement of individuals, prayer, and belief in the possibility of reunion.

"When we know our brethren we shall understand them better," says Abbé Calvet. "The duty of diligent study is incumbent on them as well as on us. If they share with us the desire to promote this knowledge there will have to be an exchange of students, so that our young men may learn of them from their institutions of learning and their young men learn of us from our institutions."

Abbé Calvet is particularly hopeful for reunion between his church and the Anglican church. "Of all the Christian churches the one which has latterly manifested the most ardent desire for and the clearest understanding of Christian unity is assuredly the Anglican church," he says. He does not believe that the pope's declaration against the validity of Anglican ordination will prove an insurmountable difficulty, because the Anglican bishops "have thrown a bridge across the gulf" by their declaration in the Lambeth Appeal of 1920 that clergy of the Anglican communion would be willing to accept from the authorities of other churches "a form of commission or recognition which would commend our ministry to their congregations," or conditional ordination.

Church Army Vans for Rural America.

In the spring of 1925 several members of the Church Army of the Church of England came to this country by invitation of the Protestant Episcopal church. They have so far concentrated chiefly in the East, readjusting and adapting their methods to American rural life. They work with "caravans," covered motor wagons, such as the Army has used in England for over 30 years.

Last year caravans operated in Vermont and New York. The work of the current season is to be varied. A column of six men is to engage in wayside evangelism with three-day stops in eight dioceses between Florida and Iowa. Motor vans are coöperating with rural clergy in the dioceses of New York, Vermont, Connecticut, New Jersey and Albany. A team of four musical men is giving attention to some of the urban missions in Connecticut.

Eastern Oregon will have eight men for twelve weeks in the fall. This has been made possible largely through study classes and members of the Woman's Auxiliary in the diocese of New York. Northern Indiana and North Dakota will be served in some measure, and Oregon calls for 1929, whilst Colorado needs the mounted evangelists. Members of the staff have taken part in conferences at Wellesley, Mass., Burlington, N. J., Cornell, N. Y., Madison, Wis., and other places.

Five young Americans have passed through the first period of their training as Church Army evangelists. If each diocese would donate one keen missionary layman to the Church Army, the problem of ministering to the unchurched and the almost pagan whites would be greatly helped.

No great appeals for money help are made. The voluntary offerings of interested friends and congregations have made the present growth and development possible. A caravan with equipment costs about $1100. Name your diocese, provide your van, and the Church Army will endeavor to supply personnel and in yet another field try "gipsying with a purpose"!

Superstition Persistent.

Rev. James M. Baker, Ongole, India.

In Patchava, a large and friendly village, we had two great meetings with all classes assembling. One was held for three hours in the afternoon, and one for an hour and a half at night. We had visited Patchava many times before, and were always received with utmost friendliness. On this visit the leading people assented at both meetings to

our gospel message, and many were truly transported for the time being into a spiritual world.

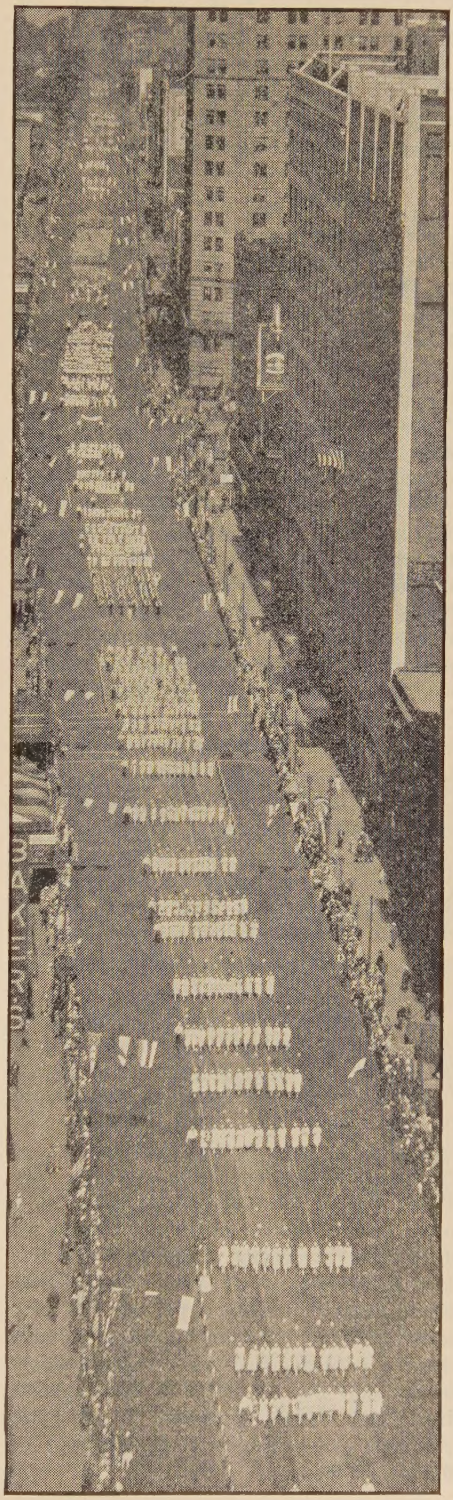
For some time before, the insects had been injuring their crops, and before we had reached the camp plans had been made for a night to be spent in propitiation to the demon goddess Maremma. Our coming just that day was a confusing element. Their idol goddess, made of clay and colored with ochre, and also a sacrificial animal had both been prepared, and the money to hire the torch-bearers and musicians had been collected. The only way which seemed open to them to help solve their difficult position was by attending all our meetings for as long as we wished them to remain, and afterwards carry out their own program. Although our meetings held late they cheerfully postponed the commencement of their own prearranged program, waited until the Christians were dispersed, and even until we were fast asleep. Then they began, feebly at first, but with increased ardor as they began to forget the teachings of the day. The impact of the gospel against that kind of primitive Hinduism is not at present strong enough at Patchava to overcome the centuries of demon-worship.

By the time they were ready to shed the sacrificial buffalo's blood the volume of fanatical howling had become fearful. These Sudras, the finest type of Indian manhood, were changed from worthy men to reactional animals.

Not till morning did they feel that the demon had been satisfied. Then a small procession took the idol, and carried her out into a lone place, and left her.

A lonely missionary sat in his tent door and sadly watched them at a distance. As the few came back to the village he turned to the Eastern sky made gorgeous by the rising of the Indian January sun, and asked the Father of light to bless these friends of his and to show them how they cannot worship him and at the same time propitiate any demon.

We can only be sorry for people who live under the power of such awful superstition, and must try to get them to know with



The picture herewith is reproduced from a photo of the grand parade held on July 4th last at the International Christian Endeavor convention at Cleveland, O.

their hearts and minds the truth which will set them free.

With God's help it is possible to be friends with such village people, even though they do spend a night in bloody orgies and in wild, superstitious demon-worship.

JERUSALEM 1928.

The International Missionary Council drew 240 members to the meeting held on the Mount of Olives last March-April. They represented 26 national and international Christian and missionary bodies from 51 countries. It was a memorable meeting this, in which the responsible leaders of the Protestant missionary enterprise met in order to discover the will of God for the whole movement at this critical period.

Dr. John R. Mott, chairman of the council, emphasized in his opening statement the unparalleled necessity for a strong, convincing lead in face of divided thought and conflicting voices and of the overwhelming need of the world today. "Prophets were born among these hills, and the prophetic voice is essential again today." He pleaded that Christ wants us to get help from and give help to such so-called secular bodies as the League of Nations, the International Labor Office, the Institute of Pacific Relations, and other constructive forces, so that he may reign over all and in all. These notes of prophetic vision and utterance and of catholic comprehensiveness thus struck by the chairman at the beginning rang through the whole fortnight and characterized all the findings.

The mornings of the first week were given to open forum discussion. This drew out of the amazingly rich experience of the leaders from all over the world their varied thought on the subjects dealt with. Each evening was given to some massive statement on the realities of some single field or aspect. Dr. David Yui on the first evening presented a paper on the Chinese situation, followed the next night by Doctor Datta on "What Is Moving in the Heart of India." Doctor Temple on the third evening surveyed "The Historic Christian Fellowship," and at an evening meeting on evangelism three representatives of intensely difficult fields—South America, India and Persia,—presented at once the problems and the miraculous triumphs of the gospel today.

In face of the problems created by the new attitude toward non-Christian systems, including the power of secular civilization, these religions and cultures were reviewed in a spirit of constructive understanding and of sympathetic insight. The aim was to discover their eternal values in the light of the Christian message. Not, however, with a view to a mere mosaic of elements from each, as was feared by a certain number of delegates. Even the swiftest reading of the message produced after these discussions will reveal how far that fear has been from being realized, and how out of such a frank facing of reality the supreme and unique place of Christ, and of his life and death and resurrection as a redemptive act of God, shines more clearly and with more translucent certainty than ever.

The whole progress of modern psychology and of new principles and methods of education, as well as the drastically different attitude of governments since the War to the education of subject peoples, was met by an attempt to frame a thorough-going reorientation of the thought and practice of Christian missions toward religious education. Similar processes of frank facing of new realities marked the discussion of the worldwide outreach of Western industrialism into Asiatic and African as well as island fields.

Most novel of all and most convincing was the setting in the center of the council's thought of the problems of rural populations of the world, which after all cover the majority of the human race. The conference saw, as no such group had ever grasped before, the need to shape the work of evangelism, education, economics, healing and hygiene in the village, not on a crude or a simple form of city work but on a radically different plan from the foundation upward and in the light of the best modern knowledge. Here again the findings, if carried through the channels of organizations all over the world represented in the conference, can transform life.

The immense territory traversed between Edinburgh 1910 and Jerusalem 1928 was revealed nowhere more strikingly than in the discussions on the relations of the older and younger churches. At Edinburgh there were barely 26 representatives of the younger churches in a membership of over

1200. At Jerusalem the proportion was almost fifty-fifty. Also, the emphasis is now swiftly moving from rebellious self-determination as against Western mission organization to the idea of the church as rooted in God in the soil of its country: at once an integral part of the church universal, yet radiating its life with its own nation, alert to the problem of its community, penetrating all phases of life, kindled with the missionary spirit, and sharing its best with its fellow churches throughout the world. Vigorous emphasis was given to the fact that even were the younger churches to become fully self-supporting the occupation of new fields, the exploring of untouched areas, the erection and maintenance of buildings, and service of hospitals, schools, research, literature, and every instrument of world-wide evangelism will call upon the Western world for greater support than ever, in money and thought and prayer.

From this the thought of the conference moved on naturally into the region of world-wide coöperation through the 26 national councils which were represented in this meeting. In this spacious field the consideration of the International Council as an organization held a central place. The constitution was modified, and the committee of the council was elected. Here the poverty of the representation of women became evident. On a spontaneous and standing vote, and amid expressions from leaders of every continent of affection and reverence for his leadership, Dr. Mott was elected the chairman of the new council, while Dr. J. H. Oldham, Dr. A. L. Warnshuis and Rev. William Paton were elected secretaries.

The expansion of the spiritual life, the intellectual education and the sacrificial service of the home base naturally followed this question of worldwide coöperation. The steady growth of a sense of the magnitude of the task ahead, and the inadequacy of not only our personal but our collective capacity, drove the council deeper and deeper into self-examination personally and corporately. An ever profounder sense of dependence on the supernatural resources of God grew on the spirit.

Rarely can a corporate meditation and intercession have exercised so penetrating, so profound and so searching a test, as well as so inspiring an influence, as that of Bishop Linton of Persia on Good Friday. He followed the hours of our Lord's life in the last day before the crucifixion. The swift stream of spoken prayer that followed showed how deeply men's hearts had been stirred.

> Comfort, we beseech thee, most gracious God, thy servants who are cast down and faint of heart amidst the sickness and sorrow of the world; and grant that by the power of thy Holy Spirit they also may be enabled to go upon their way rejoicing; through Jesus Christ our Lord. Amen.

On Easter Sunday morning, with the triumphant response of "He is risen indeed" to Bishop McConnell's cry, "Christ is risen," was concluded the united communion service in which East and West, Anglican, Baptist, Methodist and Presbyterian came together in a great united act of communion. Dr. Robert Speer's ringing message of "The Power of the Resurrection" was caught up into immortal and poignant song by the passion music of the Russian cathedral choir.

SOME EUROPEAN NEWS.

Great Britain's drink bill in 1927 has been estimated at about £298,800,000, as compared with about £301,300,000 in 1926. Reckoning the population of Great Britain at 44,185,000, this gives an expenditure per head in 1927 of about £6. 15. 3. against £6. 17. in 1926.

The total tax paid to the government direct by consumers of alcoholic liquors in 1927 was about £128,500,000, while the tax paid by the trade for license duties and monopoly of manufacture and sale added over four million pounds more.

As the interest on the British national debt in 1927 was £316,400,000, it is seen that this might be measurably wiped out by the money spent on liquor.

An International Christian Press Conference is to be held in connection with the World Press Exhibition at Cologne August 19-21. Leading men of the religious press from the different countries represented at the Stockholm conference are to speak on the theme "Christian Ethics and the Newspaper." At special sessions the subject "The Press and the Christian Union

Movement" will be discussed. Besides, special guides will be arranged for the World Exhibition in general as well as for the Christian Press department, giving an insight into the richness and the enormous extent of Christian literature in the different nations and parts of the earth.

The International Christian Press Commission was constituted by the Stockholm continuation committee for the purpose of promoting fuller knowledge and more fraternal relations between the principal organs of the religious press of all countries and of all denominations. The Cologne conference, to which the editors of the religious papers of all countries and of all denominations are invited, will give in this sense a first opportunity to promote better knowledge and closer coöperation between the religious press in the different countries.

The Central Bureau for Relief of the Evangelical Churches of Europe, an organization that has been approved and assisted by the Federal Council of Churches, is still appealing for financial help. Dr. Chauncey W. Goodrich of the American Church, Paris, writes:

"Thirteen years 'under the cross'! That sums up the long story of deprivation and hardship suffered by the pastors' families in France. Five years of war, eight years of penury. Grinding taxes, starvation wages, constant sacrifice. For gallantry in the face of discouragement and privation every French pastor deserves a D. S. C."

Two emergencies have arisen where funds are most urgently needed to save from collapse church buildings which were in poor condition before the war, and repairs to which were postponed from year to year "till better times." Now actual ruin is imminent, and the better times have not yet come.

One of the churches is the Protestant Temple at Sedan, whose foundations have been dangerously weakened by the shelling of the town during the war and by subsequent floods. A fissure has appeared in the wall, and the steeple is leaning far off plumb, threatening to destroy the manse in its fall. The other case is that of the historic church of St. Hilaire de Lavit, in the Cevennes, one of the "Désert" churches. The building dates from the 16th century. The roof is ready to fall in. This church is a strategic place, as the district is being made the center of intense Roman Catholic missionary efforts.

"Can our Bureau help out in any of these critical needs? The answer is up to Protestant America. Help us if you possibly can!" writes Rev. Kenneth D. Miller, 287 Fourth Avenue, New York City.

Decline in church attendance in England is seen from another side by Rev. F. C. Spurr of Birmingham, a former president of the Free Church Council, whose work brings him into contact with ministers and churches of all denominations, in an article in the "Methodist Times." He says the facts he encounters do not bear out the rash allegation that there is a general decline in church attendance. He specifies ten churches in Birmingham, where he ministers, which had an attendance of over 9000 people on a recent Sunday evening, and he knows many other local churches that were well attended.

On the general question of the alleged decline of religion he insists that facts do not bear out the contention that men are not interested in it. In proof he sets out the following:

The increasing space given in Sunday and weekday newspapers to articles dealing with religion;

The growth of extra-ecclesiastical cults and societies, some of which may be bizarre and even foolish, but they witness to man's desire for that which the gospel only can fully supply;

The large and even vast audiences which will assemble to hear discourses and lectures or sermons dealing with the great things of our faith;

The freedom with which strangers are willing to enter into conversation upon the subject of religion.

It may be added that on Easter Sunday hundreds of people had to be turned away from all services at St. Paul's Cathedral, London.

BY WAY OF SUGGESTION.

The Melbourne (Australia) Christian Endeavor Union has done an excellent piece of work in carrying out an Orange and Violet Sunday, when the Endeavorers set as their goal the giving of two oranges

and a bunch of violets to every inmate in every public institution, including hospitals and children's welfare organizations, in the city.

There were in all about 1538 persons to be served in this way. The Endeavorers collected 4290 oranges and over 400 bunches of violets. Before these were distributed they were presented in the churches and dedicated to the Master's use.

A Better Church Attendance Campaign was inaugurated in England in April. Over a thousand Anglican and Free churches are taking part in the effort. After special sermons had been preached people were invited to sign the following pledge:

"I promise with God's help to follow my Lord's example and be present at the services in our Father's house on his day, unless prevented by a good reason which I can conscientiously give to my Lord and Saviour, the head of the church."

Behind the Presbyterian church in Foulassi, West Africa, is a "Dumbaa Bon," which means "Children's Nest." The Africans themselves call the nursery by that picturesque name.

As in most cases the mothers have no one to take care of their little ones, they generally bring them to church. One can imagine the disturbance caused during the service by several dozen little ones in their mothers' arms. The "Dumbaa Bon" solved the problem, and in this way the services have gained in impressiveness and decorum.

On World's Sunday School Day, July 15, ministers of the gospel in all lands are earnestly requested to preach a sermon emphasizing the importance of Bible study for the young as a factor in the

development of Christian character. They are also asked to include in their prayers a petition for the blessing of almighty God upon Sunday schools everywhere, and especially upon the World's Sunday School Convention, which at that time will be in session in the city of Los Angeles.

A special service has been printed for this observance. For further information inquire of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Jewish mission of the United Lutheran church has adopted a plan by which each congregation will be asked to do definite work among the Jews in its own parish. A Jewish missionary will help congregations to plan their program, and will assist for as long a period as necessary in putting the program into actual operation. He will conduct special services where necessary. He will prepare tracts, pamphlets, and the like for distribution among the Jews. In a word, he will give every assistance to pastors and congregations to make their efforts to win the Jew effective. So this plan is a work of Jewish evangelization in the church, by the church, and through the church.

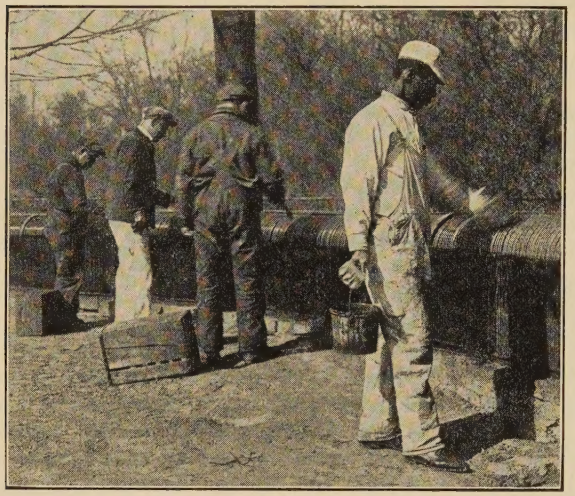
Programs will of course be different for churches located in Jewish communities and for churches located in communities where there are only more or less Jews.

How to Help the Unemployed.

The New York Association for Improving the Condition of the Poor had men in large numbers come to their offices this past winter saying: "Tell me where I can get a job! Anything! That's all I want." It was the desire of the Association to give answer to those men and their families in terms of work, so they adopted the following plan.

On February 1 they began sending men in considerable number to the Bronx Zoölogical Park, where they were to be put to work at general labor about the park. Beginning with 41 men, the number had increased to 103 at the end of the month. A similar arrangement was then made with the Bronx Botanical Gardens. From that date the number of men was increased daily until on April 15 195 men were listed on the A. I. C. P. payroll at the two parks. Later the number averaged 180.

In addition to the work at the two mentioned parks the A. I. C. P. increased its unskilled laboring force at its own institutions such as Sea Breeze, Ward Manor and



Temporary jobs found for the unemployed by the New York City Association for Improving the Condition of the Poor.

Crawford Shops. All told, 325 different men since February 1 had their plea for work answered in this manner. Of this number four refused at the A. I. C. P. offices to accept the offered work, 15 failed to report at the parks, and 15 men were discharged at different times as "lazy and indifferent."

The A. I. C. P. from its relief funds paid in wages to these men $28,608.

Church Gardens.

Garden parties are being held this year by the leaders of Phillips Congregational Chapel, South Boston, for the children of that densely populated suburban district. Last fall the children raked off the land in the rear of the chapel, and prepared it for a garden, upon which they lavished much effort. This year they worked the soil over and prepared it for planting shrubs and flowers. The whole district has become interested. For several weeks children carted dirt and fertilizer, and made themselves useful.

Such work attracts children, and greatly aids their leaders in teaching them. The ministry of flowers is important to any church, but especially so to a chapel located in an unprivileged section of the city where flowers have little chance to grow unaided.

Before taking up this work many children of the church helped to make artificial flowers, which were given away after Easter. They are being urged to study flowers, to bring them to church, to have them in their homes. On Mother's Day they brought a flower, the money to buy which they earned. These were bunched and after the church service sent to mothers whose children are away from home or have died. The children also brought on Children's Day either a bouquet or a potted plant for distribution among the homes of the district.

The garden parties are unifying and stimulating the young people. The flowers will be sent to hospitals, welfare societies and societies for caring for children. In the fall shrubs and hardier plants will demand their care.

SOME GUATEMALA TRIUMPHS.

Rev. Edward M. Haymaker, D. D.

Some months ago a girl who was Guatemala-born and nourished on Guatemala donkey milk, tortillas and bananas, had the temerity to enter the state tennis tournament in Ohio, a state that is teeming with colleges and universities and big cities and towns, and consequently with good tennis players. It was her first attempt at such a thing, and she came out third in that big state. So much for Guatemala food and mountain air!

A few months ago Edmundo Trzaska, a scion of the Villelas, a well known Guatemala family, student in Wooster University, entered the state intercollegiate oratorical contest, with Ohio's best crowding for the honors as rivals, and won over all competitors. A feature too that we were specially interested in was his theme, "The

Rights of Small American Countries in their Relations with Stronger Nations." It is a theme that stirs all the eloquence there is in a Central American, and doubtless lent wings to the oratory of young Trzaska, for he could speak not so much from the academic rules of oratory as from a sincere patriotism. It is significant that to this young Guatemalan and with this theme a jury of American citizens awarded the laurels.

Fifteen years ago two Guatemalan Indian children, a boy and a girl, were taken to the United States and given the environment and opportunities of average American children. The first year they forged right ahead to the top of their class, and later the little girl ran clear over the class and took an advanced grade. In addition to doing good work, the boy showed many fine characteristics, such as loyalty, generosity, magnanimity, etc. Among other things he thrashed the school bully because he was beating up his little friend, and then took a whipping from the teacher rather than tell why he was fighting. After 12 years, having graduated from the high school, he returned to Guatemala, took a short course of instruction with our professor in Mechanics and Shop Practice, and when we lost the professor the next year stepped in and took charge of the department, and has been looking after that ever since, in addition to classes in English and mathematics, leading chapel exercises, teaching basket ball to two schools, giving satisfactory service with the Christian Endeavor Society,—and in this Christian Endeavor that means service, remember!—and is an example and a delight to us all.

The little girl stayed in the United States a couple of years longer, took her A. B. degree at college, specialized in domestic science, came back to her home in the genuine missionary spirit, and is giving most excellent service in Quezaltenango Normal School of our mission, and is endearing herself to everybody. She too is an active Christian Endeavor worker.

These last two cases are broader and fuller triumphs for Guatemala than a tennis triumph or an oratorical award. It is not the promise of success, it is success itself. We have always believed, and each year we believe it more, that Guatemalans are worth spending one's life and prayers and enthusiasm and dollars for. Give them half a chance outside the stupefying effects of a bureaucratic ecclesiasticism, and they will prove to be tip-top saint timber, citizen stuff and humanity material!—"Guatemala News."

CURRENT THOUGHT.

I know a lot of people who desecrate the Lord's Day on Saturday night.—Roy L. Smith.

Bad sermons may mean bad hearers quite as often as a bad preacher. Mental indolence, heart indifferences, petty thoughts, narrow prejudices, will suffice to ruin the eloquence of a Chrysostom, and make the tender wooings of a Jowett as unavailing as the thunders of a Parker. There is no more deadly heresy than the notion—alas, too popular!—that churchgoers have only to "get good," that is, to receive everything and give nothing beyond a small money contribution.

How often even an individual hearer may help or mar sincere and earnest preaching every occupant of a pulpit knows.—Dr. Frank Ballard.

So long as regeneration constitutes a church (local or general) and controls the door into its fellowship, the command is, "Bear ye one another's burdens, and so fulfil the law of Christ!" (Galatians 6.2).

Burdens may be physical weakness, or poverties; or they may be mental doubts, or intellectual feebleness, or irritating ignorances, or warped views; or they may be striking flaws in character, as waywardness, ill-temper, sluggishness; or they may be obvious sins,—worldliness, denial of Scripture, carnality. It is easy to shut such disciples out of our mind and out of our life, and so escape their burdens; but so also we escape the law of Christ.

Sympathy is two hearts bowed under one burden, for it is wholly mutual. "Bear ye ONE ANOTHER'S burdens!" If I have something to bear in my brother, it is quite certain that he has something to bear in me. O legalizing Galatians,—as Bishop Lightfoot exclaims,—if ye must carry burdens let it be the burdens of others, and if ye must be under law let it be this law of Christ!—Pastor D. M. Panton.

As Protestants we stand for the priest-

hood of all believers, for the right of private judgment, for the unrestricted use of Scripture, for the freedom of the Christian man, for the direct access of the soul to God. We repudiate the papal supremacy; all human infallibility, whether of church council or pope; all worship, however defined, of angel, virgin, or saints; all change in the eucharistic elements. We claim no monopoly of truth. We do not deny that other communions are true branches of the church of Christ, but we dare not question our divine vocation. We recognize that some forms of Christianity may appeal to certain types of temperament better than our own. We realize that our church must have a message for our own age, and yet be loyal to the faith once for all delivered to the saints. We humbly trust that the world, wistfully seeking for the truth, may discern in our hands the print of the nails and hear in our message the authentic utterance of our crucified Lord.—Dr. A. S. Peake.

Faith and Belief.

What is the difference between faith and belief, and how do they relate to each other?

The two words have a common meaning in their indication of willingness to accept what may not be so. But in the New Testament faith connotes a wider range than belief, because it includes the issues of particular beliefs in its general scope. Hence faith cannot exist without beliefs, but there can be certain beliefs without the moral qualities of a regenerating faith.

Suppose you observe a man crossing a bridge which at first seemed insecure to you, but which thereafter you conclude will also carry you. You have yet, however, to prove your belief by crossing the bridge yourself. When you do this you have faith in the bridge. But you can believe in its safety and still refuse to cross it.

Take the distinction in the religious realm! You believe there is a God. But do you face the issues involved by that belief? Do you actually commit yourself to his care for you and render him the homage and affection his care should evoke? If you do, you have faith. If you do not, I would not question for a moment the sincerity of your intellectual acceptance of deity, but I should say that you do not have the faith in him which the situation logically involves. There are, therefore, complete and practical elements of trust in faith which do not necessarily and essentially belong to belief.—Dr. S. Parkes Cadman in "New York Herald-Tribune."

Methodist Pronouncements.

Evangelism. May we never outgrow the passion of Wesley and Asbury, nor be led by our philosophy or program to accept any merely intellectual readjustment as a substitute for conversion! Today as yesterday the aim of Methodism is and must be that of our Master: that the world shall be saved. We cannot really as a church outlive that passion, for if it should cease Methodism would be dead.

What can Methodism do for the world? This: help God to save it! And so by his grace we will. Oh, comrades, in the joy of his love, in the fellowship of that devotion which is to bring in the consummate glory of his universal reign, let us lift before our eager minds the Master's yearning that his church shall wear the garments which are without spot or wrinkle or any such thing! If it be part of the exceeding great reward to walk with him in white, shall we not aspire to have even here as far as may be the foretaste of that joy?—From the Pastoral Address of the Methodist bishops.

A Few Definitions.

From the Journal of the National Education Association.

Character—The total qualities of an individual, both good and bad, especially traits that mainly control conduct. Often used in the positive sense to mean ethical character. Better restricted in professional writings to the narrower meaning of crude character, the individual as he actually is.

Ethical Character—Character that has been refined or is in accordance with prevailing ethical standards. Underlying these standards are natural laws and racial experience.

Personality—Character in action. The dynamic elements of character which make an impression on others.

Morals—The standards of conduct set by people of influence or authority. Superficially, moral patterns differ somewhat from country to country and from

one period to another, but fundamentally they rest on basic human needs. It has been suggested that these master virtues are common to all the great systems of morals,—honesty, industry, self-restraint, and coöperation.

Ideals—In discussions of character this world usually refers to keen appreciation of high standards of conduct, especially in fields of action where pioneer thinkers believe common practice to be too low. To understand how ideals evolve compare standards as you knew them years ago with practices now in such matters as international relations, the obligation of service, self-restraint, and coöperation.

The Swede Sandwich Man.

Some years ago Dr. Nathan, a missionary in Morocco, was in this country on a brief furlough. In one of his addresses he told of a young Swede converted in one of D. L. Moody's meetings in Chicago. After his conversion the Swede came to Mr. Moody to know what he could do for Jesus. Mr. Moody looked over this awkward and illiterate young man, and said:

"How would you like to be a sandwich man?"

"Anything for Jesus," he replied, not knowing what it meant.

It was arranged that he should report the next day for duty. He came at the appointed hour, and they placed two boards strapped together across his shoulders. On one board was printed John 3. 16 in full, and on the other a notice of the meeetings then being held.

"Now," said Mr. Moody, "walk up and down the streets for Jesus, and advertise the meetings!"

The Swede went off smiling, happy that he could do something for the One who had saved him.

As he walked down the street, the boys throwing stones and mud at the board, a traveling man stopped to read the sign and watch the man. The result was the traveling man attended the meeting that night, and was converted.

This traveling man had a splendid voice, and after his conversion he made it a rule to sing in the missions of the cities he visited. One night he was in the Bowery Mission in New York, when a young Jew came in and took a seat in the audience. When the Jew heard them singing about Jesus he started for the door, but the traveling man was there to meet him. He took him into an adjoining room, and spoke to him about his Messiah and Saviour. The result was that the Jew accepted Christ and found salvation.

In closing his address, Dr. Nathan said:

"The young Swede lies in an unknown grave in Chicago; the traveling man too has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before the Lord to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the Swede who did what he could for Christ? Verily he shall receive a large share of the reward because of the apparently insignificant but blessedly fruitful service which he rendered!"—Dr. O. L. Markman.

A Prayer for Vacations.

Loving Father, who didst make this earth so fair, open our eyes to see its wonders, and our hearts to feel its beauty! In our days of refreshment and recreation draw us nearer to thee through the things which thou hast made! May the joy of thy sunshine, the quiet of thy forests, the murmur of thy streams, and the steadfast strength of thine everlasting hills teach us the deep secret of thy peace! Calm our fretful spirits! Deepen the current of our shallow lives! Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in thy strong hands, and may joyfully conform our lives to thy great purposes!

From this life, so near to nature's heart, may we drink in new strength to help us reach the restless hearts of men! Give us thy secret, and the power to share it with our fellows, that we may go back to the world and its duties stronger, simpler, sweeter, and may become more worthy messengers of him who saw his Father's goodness in the sparrow's flight, and his Father's love in the beauty which clothes the lilies of the field! We ask it for his dear sake. Amen.

—"Spirit of Missions."

Two Northfield Songs.

(These two songs divided a prize awarded at the Women's Home Mission Conference last year.)

Tune—Ancient of Days.

Our hungry hearts are finding God at Northfield
In sunsets amber, dawns of green and gold:
Here God outpours in unwithholding measure
More of his glory than our hearts can hold.

While summer suns are sweltering our cities,
Come we apart to lift our souls in prayer.
Help us, our God, a scattered host returning,
Clearly translate our love to service there!

—Muriel Wood, Camp Kayopha.

Tune—In the Secret of His Presence.

God speaks to us at Northfield
By the glory of his sky,
By the sun and moon and starlight,
By the river running by,
By the grandeur of the mountains
Which encircle like his love:
And for all these wondrous voices
We give thanks to him above,
We give thanks to him above.

God speaks to us at Northfield
Through the love of kindred souls,
Through his children who have gathered
From the earth's remotest poles,
Through the heralds of his kingdom
As he's touched them with his power:
And for all their wondrous messages
We thank our God this hour,
We thank our God this hour.

—Georgiana Merrill Root.

Prayer and Compassion in the "Long Grass."

It is with a pen flourish of exultation that I write to assure you in the homeland that away here in the "long grass" God still makes bare his mighty arm, still works his wonders with unabated power. Just listen to this, and I think you will be thrilled as were those praying natives who had gathered for the first baptism in their distant district!

"Next Sunday morning will be the time," they had told the whole countryside. But during the week the river dried up. Extraordinary this, as the rainy season had started well. They prayed each day for rain, but no, not a drop! Saturday came. What were they to do? Not to be daunted, they spoke of the far-off Lake Mweru, but they knew full well that no spectators would follow them such a distance. "So let us not stop praying! The sun is but overhead. Think not that the time for help is passed!" Thus they encouraged each other as they sat in the shade from the fierce noonday heat.

"While we yet prayed," they told me afterwards, "God started to work."

With what result? Away up the course of that dry river-bed a shout of alarm arose.

"Run, ye builders of the bridge, run, or ye perish,—a flood cometh!"

Then helter-skelter of the workmen up the banks of the river. But above the roar of the oncoming water the voice of the chief rang out:

"Run, my son, and tell the people of God, for behold, yonder they still pray for it!"

Before the villagers had finished rubbing their eyes with astonishment the Christians were measuring gleefully their direct answer to prayer,—waters up to their knees, by sunset to their loins, and the night report was "Waters to baptize in."

Can't you hear the jubilant songs of praise in the moonlight? While around their fires the people were saying, "This verily begetteth awe. Today we have come of age, for our eyes have beheld a chilengaleza, a wonder wrought by God. Now know we of a truth that he answereth prayer."

Crowded were the banks of that flowing river next morning, all agog to see this new spectacle of a baptism. But the solemn-faced native pastor is out to teach, and not to tickle his countrymen.

"Give ear, O ye people! In these waters, brought of God, his baptistry, we baptize thirteen new men and women,—new, because indwelt are they with a spring perpetual that never can dry up. And thou, O river, think

not that thy waters can wash away sin, but rejoice that for the first time in all the centuries we claim thee for thy Maker's service, O thou who hast but given thy waters heretofore for the brewing of the skull-splitting beer!"

Thank God for the simplicity that is in Christ Jesus! Any rushing stream across the pilgrim path suffices, and is of the perfect apostolic pattern.

As that crowd dispersed many and varied were the excited remarks.

"'Tis this that pleaseth us," said a big group, each wearing a little metal crucifix, "this out-in-the-open baptism of people we know, whose life belieth not their belief."

"In very truth," said others with longing in their voices, "these verily are 'new' people. See how happy they are!"

But it is not this first baptism alone that has so impressed them. Acts of neighborly kindness,—just doing what they thought Christ would have done had he been present,—have often set the natives all agaping with astonishment.

For instance,—and I delight to tell you about this black Timothy of ours,—a poor Roman Catholic woman, formerly a reviler of the few believers in the next village, lay very sick, deserted by all. Thinking that she must be now near death her native teacher paid her his first visit and wished to baptize her.

"What!" she cried, "thou who hast left me to starve!"

He insisted, but while bringing water she fled, and arrived exhausted at our native pastor's hut. He at once took her in, and he and his wife cared for both body and soul, while all about wonderingly watched the daily kindness to a dying "enemy." But no, she slowly regained health, and with it, oh joy! she began to testify to all around of God's forgiving love made so real to her by the compassion of his saints.

This pastor when but a tiny boy was snatched from his mother by a raiding party, then dumped down on a heap of putrefying heads, his own father's amongst them, before the great chief Mushidi. Mr. Crawford redeemed the little child from a life of slavery with his next to last shirt, and he grew up to early manhood in our home, where he gave his heart to the Lord. But it took a little milk tooth and a murder to make him out-and-out. Returning from a journey, he found that his chubby little firstborn, just six months old, had been thrown to the crocodiles. Why? Oh why? All because during one night little baby boy's first tooth had sprouted on the wrong—that is, the upper—gum. With the dawn had come a shriek from the terrified young mother. She had just discovered that what she had tended so lovingly was a thing of horror, a "lutala," a demon in baby form.

"Woe, woe to us," cried the whole hamlet. "Away with it ere it bring dire calamity upon us!"

So a fisherman, according to tribal custom, "delivered" his townsfolk there and then. A hurriedly paddled canoe, a toss and a splash, and the alarming menace to their peace was gone.

The indignant father thereupon broke utterly with his tribe, publicly declaring himself to be on the side of the Saviour who said it was not his will that one of these little ones should perish. He at once sought to train up children in the love of God and abhorrence of these murderous practices. Today his eldest son conducts the Bible school of his big parish, and his wife, now the proud mother of nine living children, stood weeping for joy beside those baptismal waters as her first six women converts hasted to obey their Lord's command. Such a dear old granny was one of them, with limbs all atottering but wrinkled face all aglow.

Another deed of the "What would Jesus do?" order which has stirred up that whole neighborhood is this.

A desperately sick traveler wearing a crucifix arrived at the hut of one of Rome's agents and begged for shelter, but he drove him off, saying:

"Would'st thou bring death into my house? Begone! Die elsewhere!"

The do-good-unto-all-men pastor, hearing of this, found the poor man late at night lying beside the winding trail semi-unconscious, in a lion-raided district. With the help of his son and a long bamboo basket they managed, with rests in between, to carry him to their home. Here they fed and tended him for three days, but as he didn't improve they decided to take him by canoe to Luanza. Alas! they hadn't gone far before he died. So they returned, and digging a

grave they buried him with prayer, while the villagers stood around taking talkative note, amazed at all this for an absolute stranger.

"Truly these people believe in Christ," they said one to another. "Look how they imitate him!"

One for you, O observing Lubans! But marvel not, for faith without works is dead. Real interest has been the happy result, and many bright conversions.

'Tis doing "those things that are pleasing in his sight" that tells.

In this heathen land where self-love alone is known, where "nature is red in tooth and claw," where the leopard pulls down the antelope, and the lion the zebra, and the strong man his weaker brother, 'tis here that the Christ-love, the genuine thy-neighbor-as-thyself love, is being manifested. And this not by the big white missionary, but by the self-denying acts of the humble black followers away in lonely outposts.

Still sounding down the corridors of time is the majestic bidding, "Go, and do thou likewise!"

Yours in that love divine that gave its ALL,

(Signed)

Grace Crawford.

How To Make the Glorious Gospel Effective.

Rev. Avery A. Shaw, D. D.

We believe that "the glorious gospel" should be as effective in the 20th century as it was in the first. Often today do we hear Jeremiahs telling us that we are losing our effectiveness, we should return to the ways of our fathers. However, when we examine those wonderful days of our fathers we discover that they are much like any other days. How far back should we go for methods to make the gospel effective? We are familiar with various methods of evangelism, such as those of Billy Sunday, Chapman and Alexander, and D. L. Moody. I feel that we ought to go further back than any of these to the source where they received their inspiration, back to the days of our Saviour and the early church. Jesus incarnated the living message for the church. After his death he rose again, an ever-living embodiment of a greater message of redemption. Those early followers of Christ were made conscious of the fact that the successful continuance of the Master's work depended upon them.

Some one has said that "man's extremity is God's opportunity." I should like to put it this way: God's extremity is man's opportunity. I believe it is literally true that God depends upon men and women to get his work done. When Moses was called by God he underwent a complete transformation. David sleeping out under the stars and knowing the joys of the carefree life came to the consciousness that God needed him. So with us, when we become conscious of the fact that God needs us. Jesus called Matthew, the social pariah, and said, "I need you." Saul of Tarsus was caught with that same conviction that God needed him. All the way down the centuries that great truth has taken possession of men's hearts.

There are a number of methods by which this glorious gospel can be made effective.

Mark 2. 1-12 tells the story of the paralytic who was lowered through the roof to the feet of Jesus. "And Jesus seeing their faith . . . ." He saw that this was a co-operative method. These several friends of the sick man had taken it upon themselves to bring their friend before the feet of Jesus at all costs. Why cannot such a method of coöperative and concerted effort upon non-Christian individuals be made today? To be practical, why cannot five or six agree to speak with a particular individual within a stated period of time, impressing upon his mind reasons why he should become a Christian? Such an organized method has been tried in my own church and proved effective.

We have another method illustrated in Matthew 10, where Jesus called his twelve disciples, whom he also named apostles. A disciple is one who learns. The Sermon on the Mount was preached early to the disciples. They were thus instructed in the ground principles of the kingdom, then as apostles they were to put these principles

into practice. Jesus later on sends them out two by two to carry on his missionary work.

There is a danger of people becoming apostles before becoming disciples. Filled with unbounded zeal they go out to convert before they have obtained a firm hold upon themselves. But it is a greater danger that people become disciples but never apostles.

There was once a deacon who testified and prayed at every opportunity in the following manner: "I aim to be a faithful Christian. I aim to be a good husband and father. I aim to be a faithful citizen and to do my duty. . . . ."

The leader in charge of a meeting once interrupted by saying: "Splendid, brother! But you've aimed long enough: now pull the trigger!"

Christ wants us to become both disciples and apostles.

Then there is the Pentecostal method. We are told that after the five thousand souls were converted they became witnesses. That is how the number grew. At Antioch the early followers of Christ were called Christians in derision. They were to bear witness by their lives that they were followers of Jesus. This strikes me as being the chief method of making the glorious gospel effective. If each Christian could be the witness to his friends, and these friends in their turn be witnesses, it would not take long to evangelize the world.

A sense of urgency is essential in making the message effective. The early Christians felt the propagation of the gospel to be an urgent matter. In our work of the church today there should be a glorious throbbing motive of urgency to carry out God's will. Jude writes, "I was constrained to write unto you to contend earnestly for the faith." He did not mean wrangling concerning doctrine, but an impelling dynamic that would make us fight against the enemies for the success of our cause.

Making Christ Real To Young People.

Richard K. Morton, Boston.

Christ is real to young people when he lives in us, and when we are actively at work bringing his message to others. One could write many well-sounding rhetorical paragraphs on this subject, but I feel that we can best understand how to make Christ real to others—and especially to young people,—by narrating a few incidents which have helped to teach people the spirit of Christ.

As the Christmas season approached, one year, a business man in a church occupied his leisure time by getting into touch with other business men who might be able to use extra help during the holiday rush season. Then he went to the various societies in his church and secured the names of deserving young people who earnestly desired to work during their school holidays. This proved to be a most worthwhile service. He also made it possible for young people to meet personally some of the leading business executives.

A young man of great promise in a church held the position of superintendent of a small mission Sunday school. He was beloved by all the young people. There came a time when the church sought a new deacon, and he was the leading candidate. Since his Sunday school work prevented him from being present at morning church services he felt that one person could not hold both positions. He could think of no one to replace him as superintendent. Therefore, he declined to become deacon (a high honor, to which he had for some time aspired), and remained as superintendent. The church lost a deacon, but the young people of the church were greatly strengthened because of one of their number, a leader who truly served Christ, and not his own selfish interests.

During the preparation of a program it became apparent that a group of college and normal school young people were the best fitted to take part in it. The church had, however, a large constituency among those who were poor and unfortunate. Many of them regarded college young people as haughty and aloof, interested mainly in putting themselves ahead of the less favored but hard-working young people. Upon the suggestion of one young college student their group ceased to seek the leading positions, and offered to usher or do any menial

tasks. When the less fortunate young people perceived the magnanimity of the others, who apparently were sincerely following Christ, it meant the beginning of a new life for them.

In a secretarial school a certain number of hours of actual office practice were required. A group of girls interested in church work petitioned the headmaster to be allowed to spend them in the church office. This was granted, and they reorganized completely the clerical work of the church, made an index, sent out letters, and did other practical tasks. This soon prompted a group of boys to counter by asking their pastor to assign each one of them a day for special service to the church in running errands or doing other work in their leisure time. When anyone sets out to work for Christ he is sure to set going a large number of fine projects.

A society once chose an interesting play for presentation by the young people. It called for four leading characters, and other rôles were almost as inviting. Not until the first meeting together for discussion did they realize how difficult to fill one rôle it would be,—that of a middle-aged, ignorant, ridiculous, and untypical rural character. They all clamored for the leading rôles, and tried by various means to make it impossible for the pastor's assistant, a well-endowed and talented young man, to take any leading part, should he so desire. They could get no one to take the part of the rural character. To their amazement the cultured, fine-looking assistant willingly offered to do so. The fact that he was so poorly cast for the part made it evident to all that he wanted to serve Christ more than to preserve his dignity or to enjoy himself in a prominent position. The young people had found someone who showed them what it meant to follow Christ.

Instead of giving just another entertainment, a group of girls once resolved to form a clipping bureau and pick out from all available sources items of special interest to different ones in the church. Some they mailed. Others they made into "Cheer Books," which were circulated around among the sick and the shut-ins.

Among several groups of young people there came, not long ago, a strange young person who rapidly became a source of irritation to all. He was officious, talkative, inquisitive, and one with disagreeable mannerisms. He thrust himself forward to the exasperation of all. Most of the young people kept away from him, or openly insulted him,—and he hit back. One Sunday he insolently offended a fine young man of the church, who managed to refrain from an angry reply. Not long afterward the offended young man was placed in charge of a large special program. It happened that the offending young man had a really unusual knowledge of electricity. Now the committee needed work done with the electrical fixtures and apparatus of the church. They felt compelled to hire this help. To the astonishment of all, before an evening meeting the chairman of this committee went up to the offending young man and asked him if he would not take complete charge of the electrical arrangements. At first being moved to have nothing to do with the suggestion, he accepted after the chairman had told him that he was determined to serve Christ, no matter what his personal feelings or desires might be. When the young people heard of this they knew, without having to listen to long exhortations or moral lessons, something of what it means to follow Christ in real life.

Two touching incidents serve to show how Christ was made real to groups of small children.

Their teacher told them of the little girl who was playing with her doll house on the floor of the living room of her parents' house, while they fondly watched her without letting her know it. She had everything fixed beautifully and to her complete satisfaction.

"But suppose some one wanted to come along and hurt your doll or take something from that nice little house?" her father inquired.

"Oh!" she replied confidently, "my dollie and her house are safe because they are inside our big house, and I know you wouldn't let anything touch them."

Our lives, too, are safe from real harm because they may be lived in Christ, who is their protector.

Trying to emphasize what Christ would do for their lives, one teacher picked up in her arms a little girl who had been sitting in the dark corner of the classroom. She carried

her over to the front window, from which a bright and beautiful view could be obtained. She explained that Christ would encompass them with his arms and lead them forward in life so that they could know and do the best. It was an experience not soon forgotten by that class.

Another teacher stressed the nature of Christ's influence upon our lives when she asked her pupils where different objects were in the room,—e.g., their Bibles, maps, lesson books. To each question they replied, "Here!" and pointed to the object. She concluded by asking, "Where is Christ?" and they pointed, not to any picture or other object, but to their own hearts. That is a valuable point to make.

A man who had recently become interested in church work and who wanted to show that he was a follower of Christ, resolved to give the young people of his church something that they had heretofore lacked. He had a side room fitted out with all kinds of equipment for use in illustrating topics,—globes, wall maps, sand tables, drawing boards, colored clay, geometrical figures, and a wide variety of other valuable apparatus. It greatly helped leaders to make clear to their audiences points of value which otherwise would have remained vague.

A newsboy who belonged to a boys' society of a church soon became well known on his morning route. He was especially interested in the children in the various homes. When they were sick or for other reasons confined to their homes he arranged whistling or doorbell signals with them to cheer them, or inserted within the folds of the morning paper some funny drawings to amuse them. This meant much to these children, and it taught them something definite about serving Christ. He also took a paper to an elderly man in poor health and always had a word of cheer for him, telling him news not in the paper. In gratitude that man later gave the church enough funds to assure the future of many small boys who, in delivering newspapers, could bring so much more into a home.

In a large city a small church burned down, not long ago, and the young people of a neighboring church gave up elaborate plans for summer conferences and festivals in order to give their funds to the stricken church. Their example caught the fancy of the city, and influential men who would otherwise have probably ignored the incident visited the church, gave a gift to the young people, and subscribed generously to the building fund.

Among the most beautiful ways of serving Christ that I know of, have been some arising out of the World War.

In one church two parents past middle age had lost their only son in the war. They had then taken a special interest in the children of others, and had attempted, by example and precept and by generous giving, to train up in the Christian life several young people to take the place of the one whom they had loved. Their quiet loving spirit rests like a benediction upon the church.

On a busy street corner in a large city early-morning commuters had become accustomed to getting their papers and other supplies from a crippled young man who greeted them cheerily from a wheel-chair. The marks of suffering and bitter disappointment were clearly written on his face. Each day he carefully guarded his small income, and not a few wondered what he did with it. One day some time after they were surprised to see standing beside him a bright little girl and a well-dressed young man. After questioning they discovered that the latter was the brother of the cripple. He had run away, two years ago, after the death of their parents, refusing to help care for his crippled brother and their little sister. The cripple, therefore, had been left to support himself and his sister. This he had done heroically, in spite of pain and privation. A strange young man, in a despondent mood, had been greatly helped and inspired by the example of this cripple. Later he had gone to a distant city, where he had chanced to meet the well-to-do brother. Without knowing his identity he had expressed his deep gratitude to the cripple. The brother realized whom the stranger had been talking about. The shameful neglect of his crippled brother overwhelmed him, and he made haste to seek him out. Thus the cripple was relieved from his dire need, the child was cared for, and a little store was found for the crippled brother where in greater comfort he could bring his message of cheer to all who came by.

In a beautiful suburb of a city lives a

wealthy woman of leisure who, not long ago, maintained a large garden of flowers. She would allow no one to come near them, however. She kept this as her hobby, and selfishly gloated over her treasures that blossomed in a thousand shapes and colors. These flowers had no ministry among men while she, who did not know what their beauty might mean to others, kept others away. This might have continued as her policy had she not one day seen from her garden a little poor child coming down the road tightly holding a pitiful little plant. Obviously, the child had seen few beautiful flowers. Suddenly the woman was overwhelmed by the contrast,—she, an elderly woman with all this beauty in flowers, and that child, so young, so frail, so wistfully looking at that one pitiful flower! For an instant the most glorious plants before her seemed ugly. For what had she grown them? In what way had they ever made life happier and more beautiful? She forgot her selfish ways. She ran after the child and brought her back to stand in amazement before the rows of gorgeous flowers. She filled the child's arms with them. When the child had gone she discovered for the first time how beautiful her flowers really were. Each one seemed to have added to it the radiance which had come into that poor little child's face when she looked at the masses of beauty.

It did not take her long to acquire new happiness and new purpose in life. She secured from social workers the names of poor families that would appreciate flowers. She opened her gardens to the public. She showed children how to start plants in window boxes, and encouraged them to distribute them to places where they were most needed.

When the spirit which this woman had found became known, it was a strong factor for good. There is nothing more inspiring in life than the sight of a person radiant with the spirit of Christ. A person to whom Christ is real finds happiness in serving others and increasing the supply of cheer, hope, and faith in this world.

Incidents such as these, that glitter like precious gems in the field of human experience, are what make young people decide for Christ. The best way to make Christ real to others is to make him supremely real to one's self.

The Child Spirit in Christianity.

Rev. Francis Shunk Downs, D. D.,

Presbyterian Board of Foreign Missions, New York.

Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven! Matthew 18. 3.

The spirit of this world is not the spirit of a little child. Jesus was in opposition to that spirit of the world which he saw and heard in his disciples, and met it with these words of profound truth. Especially since the days of the war we have been living in a period of time when what has been called energistic philosophy has held sway over our minds. But Jesus' way is to turn men's hearts and minds to see the teaching and the truth that lie in the life and heart of a little child.

Of course, he was not thinking now of childishness. You recall how he rebuked people for petulancy, and likened them to a child who wanted to play funeral when the other children were playing wedding, just to be different. That spirit sometimes creeps into a church.

We are also told by the apostle Paul we are to be childlike without being childish in regard to truth. Paul in that hymn of love put it, "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things." Paul kept always the heart of a little child.

So it is not strange that Jesus was revealing a cardinal truth, a central truth in the religion you and I profess. He was teaching that the heart of our religion is the child spirit, which is the characteristic spirit of Christianity.

In what way do we see that this is the characteristic spirit of Christianity?

Well, a child's spirit is the spirit of sweet innocency.

What is more pure, fresh, lovely than a flower opening its face to a shower? I think a little babe in its purity and freshness from God's hand is even more remarkable, more wonderful in its fresh innocency. A little child captivates us.

When we look back over our lives and see how different failures and mistakes have come into our lives we wonder if we can ever enter the kingdom of heaven. The characteristic of fresh innocency, once it is lost, cannot be regained but by supreme effort.

Go back to the old story of a man who was a great man in his possessions and achievements and authority! A great man, but he was a leper. He had everything, but he was a leper. He wanted to be healed, and a little maid told him how he might be cleansed. He went down to the river Jordan, and dipped seven times, and his flesh became as that of a little child. He was cleansed of his leprosy.

Just so you and I can have fresh purity from God if we let him, the pure one, into our hearts and do this thing for us. He will make us whiter than snow. He will do more than that: he will keep for us the freshness, the fresh purity of every day if we walk in newness of life with him. He will build it about with freshness every day and keep this characteristic of a little child, fresh purity from God's own hand.

The second characteristic of a child, which is a characteristic of our Christianity, is that a little child is marked by whole-souled activity.

There is an urge of living in a little child's response of life that we don't see anywhere else. They pour themselves out in abandon. When they give they give utterly. What a beautiful characteristic that is of Christianity!

When Christ comes into the heart and life of an individual he pours himself out and does not need to be driven into some service for him. There is an urge of that Christ spirit within that urges him on and on in the abandon of service, so that he gives and gives, and finds his joy in a service made free by Christ.

Then a little child will dare great things in his activity. Think of the dreams you dreamed, the adventures you planned! I think of boys who at six and seven years of age built their ships, and overcame storms. When they grew up they crossed the Atlantic, but this was not half as marvelous as the trips made in their own back yard. To dare great things, this is always true of Christianity and a Christian.

I have seen a little girl who fortunately, —or perhaps unfortunately,—received half a dozen dolls. After a few weeks some were clean and others were not, and I marveled at one little girl who lavished most of her affection upon a dilapidated old rag doll baby, and left the rest of the dolls apparently untended. As I watched her I said to myself:

"When Christ comes in and gives a woman the heart of a child she seeks out the neediest people of the world and pours out lavishness upon them."

I can see now a young woman, dressed in pure white, going to take the pure Christ into the far heart of Africa, down into the darkest and most degraded portion of that continent, and I said, "Yes, it is the best of us go to the worst! It is only people who know who can feed the weak. It is those who are well who are building hospitals for the sick. It is only God who could stoop to man's sins. It is only Christ who could lift up those who had fallen."

Whole-souled activity such as we find in a little child, with its abandon characteristic of daring, and its outpouring to supply hungry needs is a characteristic of Christianity. Except ye have this characteristic, Jesus said, ye shall not enter into the kingdom of heaven.

Then I think we shall see that the child spirit is a spirit of genuine open-mindedness.

I was reading a book this week in which the author quotes the old doctor who spent sixty years in the mountains. The old doctor is speaking with a young man of the mountains who says:

"Others too is finding out things, and will if they don't get too wise in their own conceit. It is the humble that see both nature and God."

"Not bad, boy, not half bad! You will write rare poetry yet if you don't get your mind too lifted up. Poets too have to keep humble."

This is true of scientific people. Huxley said he became as a little child in the presence of the facts of nature.

Jesus said that all men—scientific men, religious men,—if they should sit at his feet as a little child, and learn of him, they would discover the secret of the spiritual universe. The child's spirit is the spirit of genuine open-mindedness, readiness to listen, and that spirit carried into the life will make for true appropriation and appreciation of God and of God's universe. I do not believe that wherever religion and science conflict the religion is false and the science is true, or the science is false and the religion is true. God does not conflict his truth in any sense, and if we sit with open minds at the feet of Jesus Christ in the spirit of a little child we shall learn the secret not only of God's world, but in God's Son have life now and in the life to come.

There is another characteristic which is obvious. It is the spirit of spontaneous brotherhood.

Every child is a democrat. I have never seen a child that was a snob unless his parents or somebody made him so. Every little child has a spontaneous love for other little children. Some of us count like Penrod did all boys of another race our best chums. How many missionaries' children could tell of their dear friends!

Stoddard said that the white race not only is the supreme race, but must maintain itself as the dominant race, otherwise it will be unfortunate for the white race. We thank God for our heritage in the right way. We do not know whether he is going to use white people or all races, but one thing we may be sure of, that the white race will be removed if it does not walk in his footsteps. The white race is in the world to serve the world after the will of God, then it will find its life by losing it.

Spontaneous brotherhood! There was an interesting illustration of that in Detroit during the last Student Volunteer Convention. Through the approach of the executive committee of the Movement the Hotel Association of Detroit threw open their hotels to the delegates of every nation. I remember one day at dinner there was a full-blooded Negro from Howard University at our table at one of the leading hotels in Detroit.

A spirit of spontaneous brotherhood! In Christ there is no East, North, West, South, but one great fellowship of love throughout the whole wide world. That is Christianity. That is what Christ is talking about here as the child spirit.

One other characteristic whose absence would leave our picture incomplete, or certainly our conception of Christianity inadequate: the child spirit is also a spirit of quiet and competent trustfulness.

Can you imagine a more perfect picture of trust than a little babe in the arms of its father or mother, utterly dependent, helpless, leaning for life and support, for all, upon the parents? When a little child grows older and gets out to face life, and questions come and answers are being sought for, then it is we know what Jesus meant when he said you must have this characteristic of a little child, trustfulness.

I have never forgotten a little boy of about eight or nine years, whose mother told him not to go out the back gate. He was all right until finally he looked at the back gate. That look was the beginning of his troubles. He looked, and walked toward it, and then having reached it he took a quick look at the house, and out he dashed as he flung the gate backward. In about fifteen minutes he was scared, for he had fallen in with some older boys who made it lively for him. He ran straight back to his mother, and she, seeing his condition, had no rebukes then, but gathered him in her arms, and soothed him till he was quiet and fell asleep in her arms. It is a great thing when you have thought or said or done anything evil to go straight to God, your heavenly Father. Only one who has the child spirit will do it. This is true not only in the perplexities of life, but for all life until we shall see him face to face.

To do something for someone else; to love the unlovely; to give a hand to the unattractive; to speak to the uncongenial; to make friends with the poor and folks of lowly degree; to find a niche in the church of the Lord, and to do something out of sheer love for him; to determine in his house to have his mind; to plan to win at least one for the Master; to aim to redeem past time that is lost; to will to let one's light shine; to cut off practices that are sinful and costly; to add the beauty of holiness,—this is to make one's life a thing of beauty, and this is to grow in grace: for growing in grace is simply copying the beautiful life of the altogether lovely One.—Edward F. Reimer.

The Essential Claim of Christianity—The Incarnation.

Rev. John McDowell, D. D.

Secretary Presbyterian Board of National Missions.

The most important questions of our day are the questions which center in religion. And the most important questions in religion are those which center in Jesus Christ. The most important questions which center in Jesus Christ are, first, who was he, and second, what did he come to do? The first of these questions concerns the person of Christ and the second the mission of Christ. Both are important and vital to a full-orbed Christianity. They ought to be honestly faced and fearlessly answered by all who bear the name of Christ.

In this study we are to consider the first, —Who was Jesus Christ? Who is this person in whom Christianity lives and moves and has its being? It is not enough to know that Jesus Christ is the essential factor in Christianity. If we are to propagate Christianity we must know why he holds this supreme place, and if we are to understand what Christianity really means we must know who this Christ is who stands at its center and fills it with life and light and love. In a word, we must know the essential claim of Christianity.

It will not do for the followers of Jesus Christ to be indifferent to his person. Christ himself proposed the question to his disciples, "Whom say ye that I am?" (Matthew 16. 15). This question cannot be evaded, and it must not be ignored, simply because Christianity is based on the person of its founder. Who he was, therefore, will determine the value of all he said and of all he did.

What then is the essential claim of Christianity? We answer, the incarnation of Jesus Christ: and in support of this imperative claim we present the teachings of our textbook on Christianity, the New Testament.

Note, if you will:

First, The Meaning of the Incarnation in the New Testament.

(1) The incarnation was not a mere manifestation of certain attributes or qualities of God.

(2) The incarnation was not a temporary manifestation of God's mercy or pity or love.

(3) The incarnation was no mere presence of God in man, no mere mode of mystical indwelling, no mere moral relationship such as might exist between friends.

(4) The incarnation was not just a part of the life of Jesus Christ. It included his whole earthly life from the manger to the cross.

(5) The incarnation does not consist in the fact that Jesus Christ said certain things about God which mankind had not known, or had forgotten.

(6) The incarnation was a real, permanent, indissoluble union of two perfect natures, divine and human, in one personality. The incarnation in the New Testament makes it clear that nothing that God is contradicts what Jesus Christ was, and nothing that Jesus Christ was belies what God is. Incarnation in the New Testament means that God is Jesus Christ and Jesus Christ is God.

Second, The Reality of the Incarnation in the New Testament.

(1) The reality of the humanity of Jesus Christ.

When we come to the New Testament we find that Jesus Christ was not an abstract formula, not a collection of definitions, not a mysterious ceremony, but a real person seen from four points of view, and that the writers of the Gospels never were in doubt about the human nature of Jesus Christ, and never hesitated to make the most positive affirmations regarding it.

(a) Christ used the title, "The Son of man," to describe himself in Matthew 30 times, in Luke 25 times, in Mark 14 times, and in John 11 times.

(b) The Gospels show that he was in subjection to his parents as a child (Luke 2. 51). His character was unfolded and perfected in discipline (Luke 2. 52). He labored for his daily bread, and prayed for daily grace. He hungered, and slept, and rejoiced, and wept. He was anointed with the Spirit for his ministry. He was tempted. He was lonely and disappointed.

(c) The epistles, too, emphasize the humanity of Christ. Paul says, "Ye know the grace of our Lord Jesus Christ, that though

he was rich yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8.9). And again in Philippians 2.6, 7 he says, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

(d) The writer of the book of Hebrews says: "In all things it behooved him to be made like unto his brethren" (2.17); "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (4.15).

It is evident from this review of the teachings of the New Testament that the humanity of Jesus Christ was never questioned or doubted by those who knew him best. If there is any fact which stands out luminous in the teachings of the New Testament it is the complete, genuine and veritable humanity of Jesus Christ.

(2) The reality of the deity of Jesus Christ.

(a) Jesus accepted the title of Son of God (Matthew 16.13-16): "Thou art the Christ, the Son of the living God."

(b) Jesus was condemned by the Jews because he made himself God (John 10.33): "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God."

(c) He claimed a divine origin (John 16.28): "I came forth from God"; a divine mission (John 12.49), "My Father sent me"; a divine knowledge (Matthew 11.27), "No man knoweth the Father save the Son"; a divine fellowship (John 17.25), "O righteous Father, the world hath not known thee, but I have known thee"; a divine unveiling of the Father (John 14.9), "He that hath seen me hath seen the Father."

(d) Jesus possessed the attributes of God, namely, life (John 1.4), "In him was life"; self-existence (John 5.26), "As the Father hath life in himself, so hath he given to the Son to have life in himself"; immutability (Hebrews 13.8), "Jesus Christ the same yesterday, and today, and forever"; truth (John 14.6), "I am . . . . the truth"; holiness (Luke 1.35), "The holy thing which shall be born of thee shall be called the Son of God"; eternity (John 1.1), "In the beginning was the Word"; omnipresence (Matthew 28.20), "Lo, I am with you always"; omniscience (Matthew 9.4), "Jesus knowing their thoughts," Colossians 2.3, "In whom are all the treasures of wisdom and knowledge"; omnipotence (Matthew 28.18), "All power is given unto me in heaven and in earth."

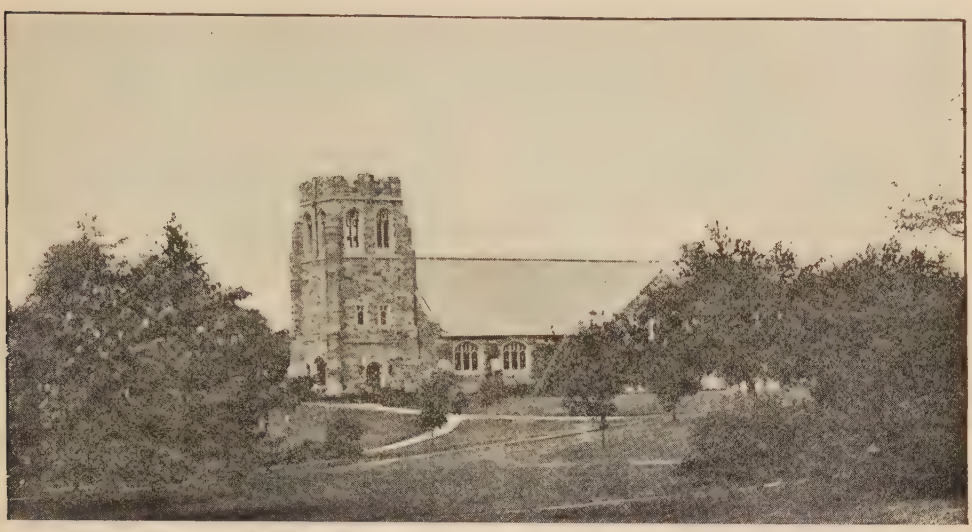
(e) The works of God are ascribed to Jesus Christ, namely, creation (John 1.3), "All things were made by him"; upholding (Colossians 1.17), "In him all things hold together"; judging the world (Matthew 25.31, 32), "He shall sit on his throne, and before him shall be gathered all nations."

(f) Jesus receives honor and worship due only to God. "Thomas answered and said unto him, My Lord and my God" (John 20.28); "That all men should honor the Son, even as they honor the Father"; Stephen calling upon the Lord and saying, "Lord Jesus, receive my spirit" (Acts 7.59); "That at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord" (Philippians 2.10).

(g) Jesus Christ's name is associated with that of God upon a footing of equality in the formula of baptism (Matthew 28.19), "Baptizing in the name of the Father, and of the Son, and of the Holy Ghost"; in the apostolic benediction (2 Corinthians 13.14), "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all."

Such teachings as these, and many others which might be added, make clear the reality of the deity of Jesus Christ. We heartily agree with Dr. Henry Van Dyke when he says:

"It is certain that this age of ours, with its ruthless, critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity without proclaiming as the core of his message the divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men want, an assurance of sympathy and kinship with God."



Sage Chapel, Northfield.

(3) The reality of the personality of Jesus Christ.

This distinctive attribute of personality in Christ (sub-consciousness and self-determination,) cannot be doubted by any one who knows and accepts the teaching of the New Testament. Just as his humanity was real, and his deity was real, so his personality was real.

Christianity has an organization. Christianity has a doctrine. But the force of Christianity, that which made it move, and gave it power to move the world, was the person at the heart of it, who gave vitality to the organization and reality to its doctrine, namely, Jesus Christ.

Some modern teachers tell us that the root of Christianity is not a person, but a doctrine; that the person is only the prophet, the preacher, the publisher of the doctrine. We look in vain in these new theories for the Jesus we know. We find in them a man of singular perfection, a man of unique insight. We find a religious genius whom we cannot but revere. But the incarnate Christ we do not find. The distinctive feature of Christianity, according to those modern theories, is no longer Christ, but the teaching of Christ.

Here are the two contending views. The one finds the basis of Christianity in a person, the other a teaching. The one traces Christianity back to God himself made man, —the incarnation,—the other derives it from a man God-inspired.

The New Testament shows that the force that started the religion of Jesus was the person of Jesus. Christ was his own Christianity. He was the core of his own gospel, the fount and origin of its power, the secret of his ministry, the central word of his preaching, the essence of his message. That his own personality was the heart and summary of his completed work is evident from his own words in John 12. *32*, "I, if I be lifted up from the earth, will draw all men unto me." The gospel of Christ in the New Testament is a gospel of a person who saves men from sin. It is a living, transforming force that flows from the personality of Christ, who stands at the heart of it. Jesus makes the most unqualified demand on the loyalty of his disciples, and believes that the attraction of his personality will sustain their obedience. "Believe me" and "Follow me" he was ever saying as if it were natural to trust him and impossible to resist him. Jesus Christ has more of himself than any moral or religious teacher with whom he may be compared. And this is so for the reason that he is himself the incarnation of his message. It is not enough that certain abstract truths shall find expression in the New Testament. Attention is centered upon this person of Christ.

If one were to eliminate the pronoun of

the first person from the teaching of Christ the teaching would have little or no meaning. Matthew represents him as putting his authority over against that of the rabbis. "Ye have heard that it was said of them of old . . . . But I say unto you" (the "I" being emphatic). This formula is six times repeated in Matthew's account of the Sermon on the Mount.

There was no compulsion in the teachings of Jesus but the compulsion of his personality and of the truth he taught. Matthew 7. 29, "For he taught them as one having authority, and not as the scribes." Jesus depended upon what he was and what he said, his own personality, to compel men. The New Testament nowhere represents him as imposing a merely fiat authority upon men, an authority above reason, faith and love. His compulsion was an impulsion, operating through reason, faith and love. When many of his disciples were turning away from him, he asked the Twelve, "Will you also go away?" And they said, "To whom shall we go? Thou hast the words of eternal life" (John 6. 68). It was the power of incarnate truth and love that held them. Love and loyalty were never forced from any one by Jesus. They are the instinctive response of the soul to his noble and loving personality.

The most compelling argument for the supremacy of Christ lies in what love and loyalty to him have done for humanity. All attempts to resolve him into a myth, a legend, an idea, have drifted over the enduring reality of his personality and left not a rack behind. The result of criticism, the final verdict of enlightened common sense and sane scholarship, is that Christ is historical. A non-existent Christianity did not spring out of the air and create Christ. A real Christ, a genuine personality, appeared in the world and created the Christianity of the New Testament. The Christianity of the incarnation is a personal message, signed by the hand of a Father conveyed to us by the hand of a Son. In Christianity the messenger is the message. The love which sent and the love which delivered it are the same. Christianity is a religion of a person, and that person is Jesus Christ, one personality in two perfect natures, the human and the divine.

Take away the personality of Christ, and you may have religion left, but it is not the Christian religion; you may have worship left, but it is not Christian worship; you may have ideals left, but not Christian ideals!

Third, The Value of the Incarnation.

(1) The incarnation makes God real.

All the abstract truths of Christianity might have come into the world in another form, and as a matter of fact many of them did come into the world in another form, but still the world did not stir, still the truth did not make itself felt as a real and universal force in the lives of men, until—

"The Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."
—Tennyson, "In Memoriam."

Personality is the foundation of all reality, of all sensation and of all reflection, of all knowledge. Personality, subjective and objective, is the only thing that remains sure and inscrutable. Personality is the most real and substantial object of our knowledge. In an age hungering for reality the gospel of the incarnation, if rightly apprehended and preached, satisfies this hunger as nothing else can do. Personality is the ultimate reality. It is also the final revelation. The incarnation is not only the fulfilment of an ancient hope and the starting point of a new life, it is the final assurance of the reality of the fatherhood of God. The incarnation makes the goodness of God visible, the holiness of God attractive, the tenderness of God actual, the responsiveness of God genuine, the sympathy of God natural, and his forgiveness complete.

(2) The incarnation brings God near to all men.

The religion of the incarnation is the only one that brings God near to us. It assures us of our kinship with him, and of his infinite personal, practical, helpful love for us. God not only became flesh in Christ, he dwells among us and loves to have us speak to him in our sorrows and in our songs. We are grateful for Browning's beautiful message:

"God's in his heaven,—
All's right with the world!"

This is splendid poetry, but it is not the final word in religion. That we get from

John's Gospel,—"The Word became flesh and dwelt among us." No distant God can wipe away our tears, bear our burdens, purify our hearts and impart to us sufficiency of wisdom and strength for our daily service and sacrifice.

"Speak to him, thou, for he hears, and spirit
with spirit can meet;
Closer is he than breathing, and nearer
than hands and feet!"

(3) The incarnation reveals the glory of God.

What is it that God glories in? Not in his power, nor in his wisdom, nor in his works, but in his love. God does not love us because Christ became incarnate. Christ became incarnate because God loved us. "God so loved the world that he gave his only begotten Son" (John 3. 16). Christianity when true to the incarnation reveals as nothing can reveal to men the fact that God cannot help loving them just because he is love, not because they are lovely or loving, but because love is the essence of his own nature. "I want," said the old philosopher, "a God who can speak to me." The incarnation brings to every man, woman and child not only a God who can speak to him, but a God who always speaks in terms of love (1 John 4. 10).

"If we search all space," says Luthardt, "we should discover only a gospel of power. If we surveyed all time, only a gospel of righteousness. Only in the incarnation of Jesus Christ do we learn of a gospel of love."

The incarnation is the guarantee to us of the love of God and the God of love.

Subtlest thought shall fail, and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Yea, Amen! O changeless One, thou only
Art life's guide and spiritual goal!
Thou the light across the dark vale lonely,
Thou the eternal haven of the soul!

(This series by Dr. McDowell will presently appear in book form, with added chapters. Published by Revell.)

The Re-tired Minister.

Rev. Fred Smith, Newton, Kansas.

There are three kinds of ministers, according to my mode of classification. There is the tired kind, then the re-tired kind, and the retired minister. Inevitably we all come at last to be members of the third type. "Old age is a losing game," said the once famous Bishop Warburton. Perhaps it is. I am not an old man yet, and with many of my brethren I hope to put up a long good fight in the Pauline way. There is such a thing as leading captivity captive. You recall Browning's victory song:

"Grow old along with me,
The best is yet to be!"

And the secret of it lies in the fact that until we have to face the last retirement we see to it that we form the habit of re-tiring.

Such a minister I met a few weeks ago. It happened that the day following was the twenty-third anniversary of his ordination. He told me that at the evening service the following day he was going to preach a sermon to himself. He was full of the thought of re-tiring, but to retire, that had never occurred to him. There is value in the hyphen—sometimes. Ministers can well afford to know the times of re-tiring as well as the time to retire. Many a wise minister has postponed for a good long time the fact of his retirement because he gave proper attention to the need for re-tiring.

Lyman Abbott once wrote: "I can always tell when I go into a clergyman's study by looking at his books whether he is living in the 20th century or in the 18th." In other words, to re-tire one's mind as one re-tires his car calls for the replenishing of one's library from time to time. But one can ascertain the state of a minister's mind also by other observations. I do not recall seeing on the walls of the study of the minister whom I visited recently any sign of a diploma. I almost wish now that I had asked him why. As I recall my Seminary days I remember how the boys pennanted the walls with the names of the schools they had attended, not forgetting to include the one they were members of. It gave us a sense of importance and dignity. Those were the days of knowledge accumulation. One comes to wisdom later. Then it is that these insignia seem to have a fading significance. It is always good to hear from what school

a minister has graduated. But unless you also come to know into what knowledge he has grown it won't amount to much.

My attention was attracted recently to the fact announced in our local paper that an out-of-town speaker was to address a young people's conference on "Science and Religion." I decided to attend the session. The speaker reminded us that he had been a president of a college. He had the insignia of scholarship, but so far as knowledge of science was concerned it soon was proved that he had not the substance of it. He spoke of "the molecules of ether"! Apart from this tremendous elemental error it was plain to perceive that he had not refreshed (re-tired) his mind with regard to science for more than a decade. Perhaps once the address had been considered great: now, the most that could be said for it was that it was grating. In fact, I thought I saw the reason for the past tense in the sentence in which he referred to his college presidency after I listened to his speech. Because he had failed to re-tire it was found convenient to see that he was retired.

The diplomas which a man displays on the walls of his study may come to show the measure of his ignorance rather than the amount of his knowledge. "Time makes ancient good uncouth."

That was a lasting truth which the dean of my first Seminary told us on the day of graduation. With a smile he said:

"You have heard many things in this school which you will soon find it needful to forget."

That was a spiritual gold-piece. Scholarship is more than a feat in memory. It is a putting away as well as a taking on. In my reading I have heard of "the Attic mind" which embodied the best of Greek culture, but in my wanderings I have sometimes found men with "attic minds." The big thing for any minister is not that he graduated, but that he is growing. Palmer of Harvard used to say that he found it necessary to often question himself. Too many ministers take themselves for granted.

The need of the pulpit today is for the minister who re-tires himself by much reading and thought. It is not enough for him to learn the vocabulary of the new knowledge: he must assimilate the substance of it. And that is a distinction which many ministers seem to overlook.

A friend of mine, presumably interested in religious education, said to me concerning a certain religious convention to be held in a nearby city:

"I guess I will not go. There is nothing in it for me."

And I thought I saw the day of one worker's retirement drawing nigh.

I recall as a lad hearing a minister say that he burned the sermon notes he used each Sunday at the end of the day. Few men work under such a discipline as that. His explanation was that until he was at least forty-five he owed it to his mental development to give himself the work of working out each week two new sermons. Compared to him how sorry is the picture of those ministers who talk of "their barrel" which never fails them! They go from place to place, and the barrel followeth them all the way. These are they that must be saved, yet so as by fire. Better the Spartan discipline of my early friend than the lazy loquacity of these pulpit loungers!

"What need have you to go to school?" was the query presented to me by a minister when he found that I was to attend a summer school of theology for a term. And the only answer that I can think of now which would have answered him completely would have been the laconic reply:

"Time to re-tire!"

When it comes to the matter of re-tiring I am a great believer in the hyphen.

There are, of course, moods in the soul-life, and we cannot command ourselves as we would. It is wise from time to time to seek to create an environment favorative of this exalted mood. Nature is especially conducive to this elevation of soul: high mountains, crystal lakes, the myriad stars of night, the early morning when the wood is filled with singing birds. The crash of the empires and thrones of the pride and glory of man before some sweeping revolution, the sublime hymn rising to the minster roof, the exodus of an Enoch or Elijah, the kindling communicated by a soul on fire with divine passion, the inspiration of Isaiah's prophecies or Ezekiel's visions, the Saviour's transcendent beauty, the forecasts of the Apocalypse,—all these may incite us to adore, but best of all, God sometimes seems to approach us in solitude, and it suffices that we are the friends of him!—Dr. F. B. Meyer.

Effects of the Bible upon Humanity.

Rev. Otis W. Foye, D. D.

Pastor Dorchester Temple Baptist Church, Boston.

Let us consider for a little some of the effects which the Bible has had upon the nations which have possessed it and accepted in a measure its teachings!

Why has slavery gone? In the Old Testament there is some recognition of slavery, but remember that the Jewish people were the only people of that time who did not practice slavery in its extreme! Out of the 120 million people in the Roman empire sixty million were slaves, and were held in a slavery far more cruel than the slavery in our modern times. Our domestic animals are not treated as cruelly as were the slaves of the Roman empire. The law protects our animals, but there was nothing in that day to protect slaves. In the Jewish race there came a year of jubilee every seven times seven years when every slave must be liberated. The Bible teaches that God made all mankind of one flesh, and that all mankind in the sight of God is sacred. Thus no man has a right to hold another man in slavery.

David Livingstone went into the heart of Africa not only to teach the gospel of Jesus Christ, but also to break the power of the slave trade. He laid down his life because of the Bible and human liberty. Lincoln's soul was stirred when he saw a human being sold on the block, and this nation was torn asunder over the problem of human slavery. Slavery cannot exist long where the Bible is taught.

Take the position of womankind! The home as we know it began with the Jewish people. The home with mother, father and children, each with their own place in that home, is an Israelitish institution. Among all the ancient people, except the Hebrews, the position of women was degraded in the extreme. There are no women in the list of Greek and Roman sovereigns like Miriam, Deborah, and Esther, who held the fate of their people in their hands. Honor is paid to Rebekah and Rachel, Ruth and Hannah, and in the New Testament exalted honor is given to the Virgin Mary, Mary and Martha of Bethany, Mary Magdalene, and others. Even today the position of women in the East is far more degraded than it was among the ancient Hebrews. Only in Christian lands would careers such as those of Frances Willard, Florence Nightingale, and Queen Victoria be possible. How different has been the life of womankind since the teaching of the Scriptures! Only under the influence of the Scriptures is woman given her place, and recognized, honored, loved, and listened to.

Some labor leaders have made statements in which they claimed that the church is against them. How little they know the Bible! Labor is recognized and given its measure of honor and justice only where the Bible is taught, and where the laws of the land and the spirit of coöperative society breathes the spirit of the Bible. The old Israelite who did not know a trade was disgraced. Moses was a shepherd, David was a shepherd, Amos was a farmer, Jesus was a carpenter, some of his apostles were fishermen, Paul was a tent-maker. Work was respected. Where slavery does not exist work must be honored, and labor owes more today to the Scriptures and the teachings of the church than to any other power in this world. We have not reached the ideal, and have not yet measured up to the truth which the Bible teaches, but as surely as we follow the principles which the Bible sets forth we are going to solve the labor problems which confront us.

The finest we have in art has been produced under the influence of Bible characters, Bible principles, and Bible truths. As for architecture, the Greeks and Romans had their structures, but they were cold. Their temples were massive and gorgeous, but they spoke rather of fear than of love. They were only for the priests, they did not have open doors which invited men and women to come in. Christian architecture has carried the art to its highest summit of beauty. Have you ever noticed the panels in your doors? You will find the form of the cross in some of them. At times of persecution the Christians easily recognized places of sympathy and protection from their pagan persecutors, who did not recognize the sign upon these places of hiding.

"The Bible has given the world its noblest

songs in the Psalms. The greatest musical compositions find their inspiration in Bible themes: Handel's 'Saul,' 'Deborah,' 'Samson,' and 'Messiah,' Haydn's 'Creation,' Mendelssohn's 'Elijah' and 'St. Paul,' and the passion music of Bach."

English literature began with Bible paraphrases and translations by Caedmon, Bede, and Alfred. The Bible translations by Wycliffe and Tyndale determined the expressions of our language, and gave to it simplicity and strength. Shakspere's works are replete with Bible quotations, ideas and expressions. Milton's and Dante's writings are filled with Scripture. Browning and Tennyson were greatly influenced by the Bible. The books most widely read, next to the Bible, are Bunyan's "Pilgrim's Progress" and Thomas à Kempis' "Imitation of Christ." Ruskin pays grateful tribute to his mother because she taught him the Bible. The Bible has been the source of all that is best and permanent in our literature.

The Bible has played a large and important part in our education. It teaches the fundamental truths of life, and this is the basis for all true scholarship. The command of God given in the Bible is that we shall know the world in which we live. As men have obeyed that command they have learned the laws of nature and the usefulness of the material things which God has created. The Bible inspires us to believe that we live in a possible world, and under its encouragement we have put aside superstition and fear, and have made the great discoveries and inventions which are the evidences of civilization, progress, and prosperity.

Under the inspiration of the Bible practically all our colleges and universities have been founded. The public school system is rooted in the teachings of the Bible. "Infidelity plants no schools." Lands of ignorance and superstition are lands without the Bible. When the revival of learning spread over Europe the Protestant Reformation was inevitable. Out of that movement has come our whole modern mental awakening.

In our laws and civil institutions we find the Bible a mighty influence. The laws of Moses impressed the Romans, who gave to the Western world the foundation for its laws. English law is based to a large degree upon Roman and Biblical law. Thomas Jefferson was deeply influenced by the government of a New England church in his writing of the Constitution of the United States. Matthew Hale says "Christianity is parcel of the common law." The Hebrew nation was a democracy. They chose their own rulers, their laws depended upon the consent of the people. Political progress today rests upon the teachings and principles of the Bible.

Do you realize that no other literature in the world has ever produced such results as the Bible? The writings of Homer and Plato did not do it for Greece, nor those of Virgil and Cicero for Rome. We have learned democracy and civil liberty from the Bible. Missionaries have changed and are changing the Orient. With the Bible in the midst of China superstitions and vice cannot long exist. The caste system in India will be destroyed by the teachings of the Bible. The countries in Europe which are most advanced are those which have had the Bible.

How inspiring it is to think of the power of the Bible! "There is something in the Bible which has made it the fountainhead of civilization. What can this be but the Spirit of God?"

Three Great Facts in Psalm 42.

Rev. Philip H. Clifford, S. T. D., of the First Reformed Church of Newark, N. J.

This beautiful Psalm 42 was written by a genius of unsurpassed poetic ability. He saw the phenomenon to which he refers in verse seven, "Deep calleth unto deep at the noise of thy waterspouts," and was inspired to pen this sublime description in which we behold the victorious battle waged by eternal hope against strangling sorrow. The first five verses of the psalm express longing, the distress of soul-thirst and eternal hope which beats in the human breast. The last six verses repeat these with greater intensity and with more specific allusions to the cause and form of the psalmist's complaint.

"My soul thirsteth for God, for the living God. . . . . My tears have been my meat day and night, while they say unto me, Where is thy God?" Those to whom the writer refers could show him their gods. They were tied to things. Idols expressed their deepest convictions, and they gave themselves to a formal worship. But the psalmist was a mystic, he worshiped the living God, one who walked with him in the gloom, who all his dark way did illume, who could and did answer his call, who out of the great deep of his fulness could and did fill the great deep of the human soul. As in nature "deep calleth unto deep at the noise of God's waterspouts," so in spiritual relations the deep of God's fulness and the deep of the human soul call to one another.

I have seen this phenomenon as described in the 7th verse of Psalm 42 take place in the hills which surround Mount Hermon School. Undoubtedly it was while enjoying the scenic beauty of the hills of Judea that the writer saw great black clouds gather and form themselves into mountains of thick darkness, then with cyclonic speed sweep across the sky, shutting out the light of day from his view. In the intensity of that great darkness he heard the repeated roar of God's thunder, saw the hills in all the peculiar beauty which comes only with the continuous flashing of the lightning, listened to the voice of the whirlwind calling to God's waterspouts, which in answer break amongst the hills, flooding the valley and rivers, rushing on, ever on to the fathomless deep of the sea. "Deep calleth unto deep." At this vision he exclaimed, "All thy waves and billows are gone over me."

Life's sorrows, its sin, its struggles, form such like clouds of darkness which shut out the light, but through them all, in answer to the call of faith and hope, the deep of the soul thirsteth for God, for the living God, who out of his fulness into the void of human need pours showers of gracious blessings. God is the health of the countenance. He commands his lovingkindness in the daytime, and in the night he awakens song in the heart. The prayer of the soul is unto him who is over all blessed forever. Well did the psalmist sing "Praise the Lord," and fittingly we of today can add, "Halleluiah, what a Saviour!"

In our further study and meditation we must confine ourselves to the consideration of three great facts:

"My soul thirsteth for the living God." Religion in the soul is a great deep.

"My God, my Rock is the health of my countenance . . . . I shall yet praise him for the health of his countenance." Revelation by which God finds the soul is a great deep.

"Deep calleth unto deep." The deep of the soul and the deep of God, the one calling to the other.

First, religion in the soul is a great deep.

When will we learn that we are souls and have bodies? You are a soul. Your body is only the house in which you sojourn. After the body returns to the dust the soul shall live on clothed with a spiritual body which is prepared of God. Jesus said, "Fear not them that kill the body, but cannot touch the soul." Your spirit is the power by which you fellowship with other spirit-beings. In the spirit we find the whole realm of character, temper, disposition.

The soul thirsteth for God. It is immortal, spiritual, and has fathomless depths. The soul's thirst is religion, an urge, a power by which the heart of man finds God. Morality is not religion: it is one of the results of religion. The difference between religion and morality is in the relation of the affections and the emphasis which religion places on the affections. "My soul thirsteth for the living God." This is religion.

Nothing short of God can quench this thirst. Apart from God the soul is a great chasm of emptiness, and life is vexatious and vain. As the hart panteth after the water brooks, so the soul panteth after God. Substitutes such as wealth, learning, fame and a hundred other things cannot quench the thirst of the soul. It is only as the deep of the fulness of God is poured into the deep of the soul's need that this thirst is quenched.

Friend, God in answer to your call will supply all your need! In his fulness every capability you possess will be put to work. Thus will the possibilities which he ordained for your life be realized. The capabilities of your life are the determining powers of your possibilities. What you will be must blossom from what you are. As an immortal soul you must give yourself to the mastering of your capabilities, which are privileges that have their corresponding re-

sponsibilities, and for which you must answer to God, with whom we have to do.

When God sent you into this world he gave you a set of tools and ordained that you should shine and burn to his glory. Those tools are your capabilities. The use of them or the abuse of them will determine your place in life's service, and prove what is the good, acceptable, and perfect will of God. The thirst of the soul is the force, the urge, which is natural religion. It is a great deep in the soul. By it man finds God. Creeds are formulated expressions of what it finds. They may be right, they may be wrong; but whether heterodox or orthodox they prove the power of religion at work in the soul, which from the very first has been the great deep in man calling to the deep of God's fulness. "My soul thirsteth for the living God."

Second, revelation by which God finds man, manifests himself to the soul, is a great deep.

In the operation of natural religion man makes his quest of God. In revelation God finds man. Revelation is the spiritual result of religion. It is the deep of deity answering the call from the deep of the soul of man. The eternal Father, the almighty God, cannot be found by searching. Infinite goodness and perfect intelligence cannot be measured by finite sense. But God reveals himself, and ever answers the call from the deep of the soul.

We have a revelation of God in his thoughts. How great the sum of them! Three wonderful volumes,—the book of nature, the book of providence, and the great love letter the Bible! All that these tell us finds fulfilment in Christ Jesus, who was God manifest in the flesh. It is beautiful to read that the Word that was with God was made flesh, that is, God tabernacled among us.

To me Christ was more than God tabernacled in the flesh: he was man tabernacled in God. In him we see all the fulness of God poured into the emptiness of man. In him we comprehend with all saints the length, the breadth, the height, the depth of the love of God which passeth knowledge. Unto him is given all power in heaven and in earth. He is the answer of God to the thirst of my soul. In him man is found of God, sees God. Down through the ages, whenever a man catches the vision of Christ, he falls at his feet and cries, "My Lord and my God!"

When we speak of death, what do we mean? What is death? Death is failure of correspondence. Scripture tells us that "she that liveth in pleasure is dead while she liveth." The Prodigal Son was dead to his father while away from home and out of correspondence with his father. In so far as life corresponds, keeping right relations, it is vital and vitalizing. When out of right relation correspondence fails, death ensues, that one lives in death. It is to be dead while you live. Apart from God there is darkness upon the deep of the soul, man is a stagnant pool. With God he is a rushing river of living water. The fulness of God in the deep of revelation pours into his being.

Third, the deep of man's soul, the deep of God's fulness, the one calling to the other.

"My soul thirsteth for the living God." Out of my depths have I cried unto him. Out of his depths has he called unto me. "My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning" (Psalm 130. 6). This call of deep unto deep is one of the great facts of inspired Scripture, all of which was given by God to holy men of old. We find that the teaching of God's Word is corroborated in the deep of our souls. These psalms give to us the inspired record of man's voice speaking out the various phases of human experience.

Men may deny the call of the deep of God to the soul. They may fling their taunts at the man of faith, saying, "Where is thy God?" We are free agents. We can choose to live in the death of pleasure, in the darkness of things. We can sacrifice eternal values for temporal gratifications. If we do, we miss God and walk the path of death.

God thirsts for the fellowship of the human soul. The soul thirsts for the fellowship of God. The individual can substitute for the fulness of God such things as wealth, pleasures of the flesh gone to seed, and the applause of the world, but in them he can never find satisfaction. The soul thirsts for the living God, and it is only as we drink at the fountain of the deep of God that the thirst will be quenched. It is then that a

man puts his best into life, and gets the best out of life. The thirst of the soul is natural religion leading out into the ever increasing beauty and charm of the quest of God.

Friend, God thirsts for your fellowship! Your soul needs the fulness of God. Deep calleth unto deep. Christ stands with outstretched hands calling, "Come unto me, I will give you rest! I am the living water. He that drinketh of the water that I will give him shall never thirst!"

"This is eternal life, that they might know God," that is, that they might correspond, live in fellowship with him. What is your answer? Our Lord Jesus Christ bids you to come to him. Will you come? "As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

"A Very Fruitful Hill."

Dr. Northcote Deck, South Sea Evangelical Mission.

My well-beloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine . . . . and he looked that it should bring forth grapes. Isaiah 5. 1, 2.

In these two verses we have a wonderfully concise and graphic summary of the spiritual conditions which are needful in the human heart if there is to be growth and fruit toward God. For though these words were written primarily about the Jews, and are a pathetic indictment of their spiritual barrenness and apostasy, yet in spite of God's provision for fruitfulness they summarize for all time God's methods with the hearts of men all down the ages. And though these words were written centuries ago God has never changed. He is still urgent for men. And men's hearts have never changed. Nor have their deepest needs altered, in spite of their many inventions. And today, as ever, there is the same essential need for God to intervene in our lives if they are to be neither barren nor unfruitful, and if our fruit is to abide.

In reading over these two verses, which are the Old Testament counterpart of the 15th chapter of John, what strikes one is how exactly they fit and have been carried out in the work for God in the Solomon Islands. It is important to realize that "fruit," or at least "much fruit," is not automatic even in hearts that are truly regenerate. Certain conditions must continually be fulfilled, and it is the literal fulfilment of these simple conditions which has made the Island work so continuously fruitful toward God.

The resulting change in the lives of these savages and devil-worshipers has been so profound, so illuminating, so convincing! For the reactions of Christianity are much simpler and more apparent in the mission field. Conversion in the homelands is often from the decency and enlightenment of a Christian home and upbringing into the light of the family of God, and so there is less outward change. But with the heathen the transformation is from black darkness and degradation into the light and love of God, and with a simple people like ours the change is tremendous and usually unmistakable. So, though the work is small in numbers and extent as compared with China or Africa, yet it is still an emphatic and cheering testimony to the homelands in these dark, difficult days. It is a continuous demonstration that God's Word has still its ancient power to meet the needs and change the hearts of men.

"A Very Fruitful Hill."

In reading of the preaching of the gospel in many lands the striking thing is how various is the response of the human heart toward God's Good News. For the Parable of the Sower is really not the parable of the sower at all, but the parable of the soil. The sowers are men and women, faithful and devoted, in many lands. The seed is the Word of God. These do not change. But what varies tremendously, and largely determines the result, is the heart, the soil which receives the seed. And it does vary greatly. And so with the many gardens of the Lord in heathen lands, however faithful and devoted the sower may be, the response may be different: from the stony, almost sterile soil (say) of Islam to the hundredfold response of many pagan tribes.

As a mission we have long discovered that the Melanesian heart is a very fruitful hill for God's Word. These Melanesians, or black people (who are really a good-wear-

ing, light chocolate brown), have many characteristics which make them receptive to the gospel and fruitful towards God.

For instance, they are by nature lovable and transparent. So it is comparatively easy to know where they stand spiritually, and that in itself is a great help. Then, they are plodders at their work, and that counts for much in consistent and persistent walk and service as Christians. Then, we are blessed with an English government which stands for justice. We are spared, too, the difficulty of polygamy, for our people seldom take more than one wife. And in addition the people have no native liquor of any kind. All these things are great assets.

Another fact of importance, from a missionary point of view, is that we have no organized religion such as Islam or Buddhism to fight. Our people are all animists or spirit-worshipers, with many heathen charms but no ordinary idols. They worship their ancestors, terming them "akalos." They take the skulls, mostly of the old chiefs or praying men, place them in carved sharks or cairns of stones, and pray to them with frequent sacrifices. It is, of course, a religion of fear. They are born into a world of the fear of the unseen, and they live and die in constant dread of malignant spirits. But there is no organized religion to oppose and combat the gospel.

Each group of natives is independent of others, so that when a man becomes a Christian he has only his own relations and people against him, trying to pull him back. And there is no danger of poisoning or killing of the converts, as in many lands.

These are some of the conditions which have favored the bountiful spiritual harvest of the last 45 years, resulting in the baptism in Queensland in the earlier years of the mission of 2484 converts, and in the Islands the last 23 years of 4585 more.

"And He Fenced It."

It is many years ago now since Peter Ambuofa of Malu, North Malaita, after his conversion in Queensland, but with little subsequent teaching, hurried back to Malaita in the then ferocious Solomon Islands to try and win his own people for God. And it was Peter who first put into practice what has since become the almost universal custom in the mission of establishing entirely separate Christian villages for the converts. His heathen father and brothers were the fighting chiefs who dominated and terrorized the mountain district of Gwaiau, above Malu. They would not permit Peter to live among them unless he conformed to their heathen customs and superstitions. So he was driven out of the mountain village, and singlehanded and alone he built a little leaf hut on the shore of Malu Harbor, cut down the forest, and planted a tiny garden. There he almost starved for years, in constant danger of his life from hostile bushmen while he sought out the heathen with the gospel. And there gradually converts gathered round him, so forming an entirely new and Christian village. When Miss Young visited Malu with the first white mission party in 1904, Peter, with other Christian natives who had joined him later, had gathered in a company of 200 converts.

But he had done more. Through force of circumstances he had established the precedent of separation, and had discovered that a spiritual as well as a natural garden must be fenced.

In the Islands anyone who after clearing the dense forest planted his precious yams and taro without first inclosing the whole with a strong five-foot fence would soon find the garden overrun and eaten out by the droves of wild pigs which roam through the forest. Yes, a strong fence is an absolute and first necessity with a natural garden.

And it is no less needed in every spiritual garden of the soul for God. And that essential fence of the spiritual life is defined and specified so clearly by God in the Corinthian letter, chapter five, verse 14: "Be not unequally yoked together with unbelievers! . . . . wherefore come out from among them, and be ye separate!"

There Is No Other Way.

Electricity cannot be conveyed except by insulated wires, and equally the Spirit's power cannot be contained and transmitted except through insulated lives. It is a changeless law of God that we shall never be able to do without this spiritual separation and insulation.

The heathen dare not live amongst people who disregard their heathen tambus, and so it comes to pass that only Christians or would-be converts who have broken with

heathen customs live in a Christian village. And it has, with few exceptions, become the usual practice when men from a new tribe become converted for them to begin a new settlement or else to join a Christian village and later branch out for themselves.

In some cases, however, this wholesome practice was not observed. A number of heathen villages in South Malaita and Makira asked for teachers. Being invited and welcomed by whole villages where all professed the desire to become Christians, the teachers (some of whom were not efficient,) inevitably settled right in the once heathen village. All outward heathen practices were usually abandoned, and the majority of the villagers at once came under instruction. But the result has not been satisfactory. It has been much more difficult for the teacher —usually a stranger, speaking another dialect,—to establish single-handed a high standard of life and conduct than in the case of a Christian village built up gradually by ones and twos, who each in turn were really keen to learn and live for God. The result is that through causes apparently unavoidable these two districts have a lower standard of separation and of spiritual life. Indeed, they have been a continual care and anxiety to the teachers and missionaries.

But elsewhere in the mission on account of this system of separate Christian villages we have the great advantage and blessing of a Christian atmosphere for the converts to grow up in: an atmosphere where swearing and evil talking and heathen customs are not openly allowed. Of course the heathen are free to visit the mission villages, and the Christian natives continually visit their heathen relations in the bush. Often with Bible pictures we try to win them for the Master.

But now that we have a ring of Christian villages round the shores of the islands the great bulk of the evangelizing of the heathen —who are mainly back in the bush on the mountains,—has got to be done by the native Christians, who indeed can do it much more effectually than white missionaries. Nowadays the missionary's function is becoming more and more that of advising and cheering and feeding the teachers and converts with the Word of God. The "Evangel" continually takes the teachers and promising young converts from the outlying villages for a term, short or long, to the One Pusu Bible School, that they may return with fresh fire and a supply of Scriptural lessons for their people. But alas! the Bible School is always crowded, and there is a long waiting list of suitable pupils.

Here, then, in active and successful operation is this first prerequisite to spiritual fruit in this God-appointed "fence," and it is an untold blessing to all concerned. And in the homelands, too, believers need just such a definite and effective spiritual isolation, though it is obtained in other ways.

In the Islands, when a native discovers his garden has been overrun and spoiled by wild pigs, he goes carefully around the fence, and mends it. There is nothing else to be done, and nothing else will avail. And I have seen this done spiritually, too, in the Islands. Often a village site has to be changed because it is too near some heathen village, or on a beach where the heathen resort too much for their markets. And equally so in the homelands, when we find that our hearts are getting cold towards God, often it is needful to go around the fence and examine our habits of life to find if the world is flooding in and destroying the separation so vital to the soul. So "he fenced it"!

"And Gathered out the Stones Thereof."

The fence up, the ground must be cleared of all that would hinder growth. The soil may be rich enough, and yet covered with stones which cumber the ground. Often farms may be seen with all such stones removed and piled around as walls to leave the soil free for the good seed. Gathering out the stones is a profitable and needful part of successful farming, both of the soil and the soul.

And it has its definite and needful counterpart in mission work. I think such stones are all heathen customs which, interesting enough to the anthropologist, are mostly only too fatal to spiritual health. One of the best proved principles of mission work is that there must and can be a clean break from the heathen and their customs and superstitions. And just that has been the custom of the mission from the beginning.

Yet it was a hard fight for many years in the beginning of the Island work. The heathen have many strictly observed native

laws or tambus, the breaking of which they firmly believe mean death or disaster.

In those wild days the family of God in the Islands was much smaller, and the mission stations fewer. We used to aim at getting around Malaita in the "Evangel" every six weeks, between the steamers. (Today it takes four months' hard visiting to get around the mission once.) So again and again we came to wild, dangerous Ataa, dangerous from killing, and dangerous too from sudden storms, with its anxious open anchorage.

It was on one such hurried visit that dear gaunt Bartholemew Tafobina, half bush and half salt water man, told me of the heathen opposition and fear of the tambus so graphically that I have never forgotten it.

In his broken English he poured out his troubles.

"Last week," he said, "one big salt water chief talk strong along me. He say, 'Bartholemew, you Christian make the road of God too straight, you make the way too hard! You want to take away all our devils and all our dances and all our tambus. Our people can't come to school to learn. If you wait one thousand year you never get any souls. But suppose you let us keep some of our devils and some of our tambus, we come and worship your God too.'

"Then," said Bartholemew, "I talk strong along that man. I say, 'More better I wait one thousand year than make the way of my Master crooked!' Then I want to make plain to him what for we must break every tambu. So I say, 'Suppose you want to make a big feast house, and you put every post one fathom in the ground, and you put those posts crooked all about so every post looking different way, and you ram those posts. Then you put on the roof, and put the walls round all about, you think you going to straighten all those crooked posts now? Can't do it! Too late now! You must straighten every post first time. And just the same with the church of God. We must make everything straight first time when men first coming to school, and break every tambu. God will look out for us, and not let trouble come from those tambus we break.'"

It was a brave declaration. But the heathen were obdurate, and for four long anxious years Bartholemew and his three friends waited and prayed and daily risked their lives. Again and again they nearly fled to safer parts, till after four years the first child joined.

"We get one soul from God now," they delightedly reported when we came.

Gradually one and another joined them, and, marvelous to relate, nothing happened to those who had broken the tambus, and the heathen now realize that God does care for and protect his own.

That four years' testing had great and lasting results, and the same things happened in many other stations. But the great gain is that now the heathen come on our terms. They are verily making a leap in the dark, and are prepared to give up whatever we can shew them from God's Word is needful. So the stones are gathered out, and the ground further prepared for the gospel. Yet we always need to be watching for more "stones" and further superstitions which may not have been known of at the beginning. But if important heathen tambus are not abolished in the first few months it is far more difficult to get rid of them later, and they become, like the caste system among Indian Christians, veritable stones of stumbling and rocks of offence.

"And Planted It with the Choicest Vine."

And now, in this fruitful hill the fence is set, the stones are gathered out, and all things are ready. Ready for what? Ready for the one transaction without which all other factors count for nothing. The one thing needful is that the vine should be planted in the garden, the choicest vine. And we have clear evidence what that means in the Saviour's own words, "I am the true vine." That is God's great bestowal for the hearts of men, that they may literally become temples of the Holy Ghost. He gave not angels or archangels to dwell in our unworthy hearts, but his own dear Son, indeed the choicest vine of heaven. That is the unutterable miracle of redemption!

And without that definite and final emplanting of the Son of God in the heart, through the Holy Spirit, all else is worthless; all the factors outlined before, which help to make the work so fruitful, are valueless. For, indeed, for fruit towards God it is not civilization, or education, but regener-

ation which is needed. And that is my great and everlasting privilege, the birthright of the youngest and the oldest believer, that the Son of God should be planted to grow in my unworthy heart.

Do not let us make this miracle impossible in these faithless days! It happens so simply, so naturally, in the Islands when God's appointed way is followed. The "wind bloweth . . . ." indeed, and still "thou knowest not . . . . and canst not tell." And just that is how these dear natives come crowding into the kingdom of heaven. So naturally, so simply, still as a little child, bowing and believing and being born again!

And again it needs emphasizing what a world of difference it makes when it has taken place. In the Islands so often it is so evident, so conclusive, so revolutionary to see the older heathen especially, those long besotted with sin and demon-worship, suddenly transformed into sons of God. The change seems greater in the older men and women than with the bright, happy children. The old people, scarred and disheveled, look so animal: they seem to live so near to the ground. Dirty and unkempt, you would shrink from putting your arm round them, they look so often repulsive. And then the old man leaps into the kingdom of God, putting out a trembling finger of faith and touching the Saviour, to be suddenly made whole, and born again from the dead, he who looks so dead to truth and God. And now something has happened. There is a light in his eye that grows as he gropes his way into further knowledge and light, taught by the Spirit of God, who does take of the things of Christ and reveal them unto him. And now there is an answering chord when you talk of the things of God. What a difference! Now you feel that you can put your arm round him and love him, for he is a brother beloved, and you have a thousand times more in common with him than you have with a drunken white man. You may have England in common with a white man, you have heaven and all eternity in common with this fellow heir to heaven!

64th Annual Report of the North India Conference of the Methodist Episcopal Church. 100 pages.

A compact businesslike report, that gives a lot of statistics and other information. Several pages are in the native language. Frontispiece of Bishop Robinson.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

20787..$1 00 20791..$3 00 20794..$5 00
20795.. 2 50 20796.. 3 00

Dr. Sam Higginbottom of India.
20788..$8.25

Dan Crawford's Bible Schools, Congo Belge.
20789..$ 20 00 20792..$ 5 00
20793.. 15 00 20797.. 200 00

Bible Institute Colportage Association, Chicago.
20790..$1 05 20798..$1 05

Dr. G. Campbell Morgan left for England the first of June, and plans to remain over there till September. According to a published program of engagements he will preach twice every Sunday at his former charge, Westminster Chapel, Buckingham Gate, London, and conduct a Bible school there every Friday evening. Every Friday also he is booked to speak to business men and women from 1 to 2 p.m. in the Great Hall of the Cannon Street Hotel. Weekdays he is to conduct four-day sessions in several other cities, including Leicester, Bristol, Manchester, Portsmouth, Sheffield, Hull, Cardiff.

Community Churches: The Community Church Movement, by David R. Piper. Willett, Clark and Colby, Chicago. 160 pages. $1.50.

All about the community church as a new self-conscious movement in American religious life. The backgrounds, types and organization of community churches, their varied programs including education and recreation, the spread and federation of the movement, are not only shown at their best, but their significance is also interpreted.

The author is whole-hearted in his belief in his subject, and acknowledges indebtedness to several other experts for material used here.

Young People at Work in Baptist Churches, by Charles Arthur Boyd. Judson Press, Philadelphia. 218 pages. $1.50 net.

A manual that is complete in its scope, orderly in its arrangement, clear and definite in its aim, which is to organize and promote young people's work with the church as its center. Plans are laid out for worship, Bible and mission study, service, fellowship, recreation. Appendices give details of organization and other features of practical value.

What is good for Baptists is of course equally good for young people in most of the other denominations.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Life and Letters of Paul.

Aim: To discover through the life and writings of Paul (1) the elements of that growing inner experience of God in Christ which made him the outstanding missionary and teacher in the early church; (2) practical applications of Christianity to everyday life and conduct; (3) ways in which the rule of Christ is to be established among men.

July 1, 1928.

The Early Life of Paul.

Deuteronomy 6. 4-9; Philippians 3. 4-6; Acts 22. 3, 27, 28.

The passages for study furnish the teacher with a number of brief hints, each of which may be expanded by referring to a Bible dictionary. We have a sort of moving picture of factors and experiences that Paul enjoyed as a lad and young man, and that helped to make him the man he later became.

Religious education, Deuteronomy 6. 4-9.

Paul owed much to a good start,—a religious home, and schooling in a good curriculum. The Scriptures, the greatest treasures the Hebrews had next to the presence of God in their midst, were the foundation of his character and training. They sought no knowledge outside the law of God. But it is agreed that even today the Bible is the most cultured book on earth.

The passage above opens with one of the grandest statements in the whole Bible, the oneness of Israel's God. Then follows the command to love him with the whole being and all its faculties and energies,—a command which our Lord borrowed from Moses when he wished to point out the great and first commandment of the law.

But how maintain the knowledge of God and the fulfilment of one's relation to him? Four ways are designated.

(1) Personal knowledge: "These words shall be upon thy heart," lodged in thy heart, learned by heart. This was to be every one's first obligation. From such heart-knowledge would flow righteous life and conduct.

(2) Home training: "Thou shalt teach them diligently unto thy children." Among the Hebrews the family was the first school. In the absence of books knowledge was retained by memory and passed on by oral tradition from one generation to another. "Blessed is the child who learns the Bible from father and mother in the home!"

(3) Daily conversation. When the heart is full it is easy to talk. How better could the memory of God be whetted than by making him the subject of conversation in the home and on the street, the last thought at night and the first in the morning? Christianity is an all-day religion.

(4) Public profession. The Jews took the command of verses 8 and 9 literally, and invented external remembrancers to wear on the person,—a practice observed by orthodox Jews down to the present day. Testimony was also to be given on the doorposts, so that no one could enter the house without seeing Jehovah honored. And public recognition of God was also to be given on the city gates. Gatepost profession is good if you live up to it.

Formative factors and privileges, Philippians 3. 4-6; Acts 22. 3, 27, 28.

Writing from prison at Rome to his Christian friends at Philippi Paul had occasion to warn them against Judaizers. Again, he had to defend himself against his accusers at Jerusalem. In so doing he mentioned some autobiographical data that help us to know him better. These include:

Jewish racial heritage. This was a big asset in his missionary work. It gave him an introduction to Jews in every city he visited, and admission to the synagogues. He always sought out the Jews first;

City birth. Tarsus was a commercial and college center. The results of city birth are seen in his character and ideas and labors and writings. He always worked in cities;

A Pharisee. The Pharisees were the most devout sect among the Jews, scrupulous in the observance of ritual, zealous in spirit. Paul knew all about Pharisaism;

College at Jerusalem under the best Jewish professor of the day;

Zeal for God, manifested by his fierce persecution of the early Christian movement;

Blamelessness as regards the standards of uprightness required by the Mosaic law;

Roman citizenship. On occasion he found it both a distinction and a protection.

Thus in Paul as in no other man of his day the three main streams of culture and civilization met. Born in the Jewish race and religion, he grew up in Greek environment and culture under Roman government and politics.

Golden Text—Remember also thy creator in the days of thy youth! Ecclesiastes 12. 1.

July 8, 1928.

Saul and Stephen.

Acts 7. 54 to 8. 3; 22. 19, 20.

Stephen the martyr, 7. 54-60.

Our first glimpse of Saul is at the martyrdom of Stephen. That man, filled with

the Holy Spirit, had bested in argument those Jews who disputed with him (6. 9, 10), and before the council slighted the Temple (as they considered), and denounced the Jews for resisting the Holy Spirit, and branded them as betrayers and murderers of the Just One (7. 48-52).

This personal charge stung them to the quick. The effect was terrific and tragic. The dignified council was turned into a snarling, bloodthirsty mob of lynchers.

And Stephen? Despite the dramatic intensity of his uncompromising speech he remained calm and controlled. He looked up,—not around,—and saw into heaven: saw Jesus—whom they had crucified!—in recognizable human form at the right hand of God. With that assuring vision, and with forgiveness in his heart and on his lips he fell asleep, like Livingstone and many another, kneeling in prayer.

"If Stephen had not prayed," said Augustine, "the church would not have had Paul." For we must not overlook that young man in the mob who was apparently a ringleader. Stephen's martyrdom was never effaced from Paul's memory and conscience. Moreover, it would seem that what Stephen said in his address sank into Saul's soul. "Paul himself and Pauline doctrine have their spiritual ancestry in Stephen" (Snowden).

Saul the persecutor, 8. 1-3; 22. 19, 20.

It was inevitable that Saul the Pharisee should become a persecutor of the Christian movement. Recall the conflict between our Lord and the Pharisees! They got him in the end.

Once the spirit of persecution was aroused in Saul he became an organizer of systematic house-to-house search for followers of Jesus, sparing neither men nor women. "He made havoc of the church," seeking to uproot it as a wild boar uprooted a vineyard. His violence is indicated by other expressions used. His infamous reputation extended as far as Damascus, 9. 21.

All this laid heavily on his heart in after years, and he made several references to it in his addresses and writings. His motive was never cruelty: rather, his intense and sincere religious convictions drove him on to stamp out the church. "I thought I ought . . . .," 26. 9, 10. His Pharisaic training was to blame for giving him an erroneous sense of religious duty in so far as he was taught that only Judaism was pleasing to God.

Golden Text—Be thou faithful unto death, and I will give thee the crown of life! Revelation 2. 10.

July 15, 1928.
The Conversion of Saul.
Acts 22. 6-16.

We are to study the greatest event in human history since the Pentecostal outpouring of the Holy Spirit. Scholars date it about 35-7 A. D.

The conversion of Saul is related three times in Acts. Here he is telling it to the Jerusalem mob. In 9. 1-18 is Luke's historical account, derived no doubt from Paul himself, and in 26. 9-18 Paul's account before King Agrippa. The teacher should read all three accounts to get different details suited to the audiences addressed.

As a case of conversion it contains some elements common to every genuine conversion, yet it was unique in several respects. But is not this true of every conversion? No two are alike.

Saul was a choice, if not the choicest, flower of Judaism. His zeal for God set him in conflict with Christianity. This zeal urged him afield in his campaign of persecution: hence the occasion of our lesson. His driving motive was not prejudice or cruelty, but high-minded religious conviction.

The lesson portion presents two scenes. Scene I transpires on the road outside Damascus, scene II in the house of Judas on Straight Street. In scene I Saul has direct dealing with Lord Jesus, in scene II with Ananias. Scene I introduces the supernatural, scene II adds human instrumentality.

Saul approached Damascus a furious persecutor. He entered the city a humbled penitent. He left it a Christian apologist and apostle.

What happened to bring about these transformations in character and conduct?

Conversion, 6-11.

The living and glorified Jesus of Nazareth, clothed in resurrection glory, stopped Saul on the road, and spoke to him. Saul was perfectly conscious of what happened. He saw the light, he heard the voice, he asked questions, he received answers, he obeyed. It was an external, supernatural miracle by our risen Lord, at midday, in the presence of witnesses.

The unique thing was that Jesus himself came face to face with Saul without the aid of human helper or written Scripture at the moment.

The reality of the experience is evidenced by the immediate transformation in Saul's life and thought. The whole direction of his life was changed in a moment. An instantaneous conversion, complete, never repeated or taken back.

Saul's two questions furnish the key to his subsequent career, and to all true discipleship. "Who art thou, sir?" (Goodspeed) —knowing Christ. "What am I to do, sir?" —obeying Christ.

Commission, 12-16.

Follow Saul into the city! What a story he would have to tell to Judas and the others who expected him!

For three days he is in seclusion, engaged no doubt in prayer, self-examination, re-

casting his theology in relation to Jesus. Philippians 3.7-14 shows a complete reversal of values. Then the next step is made known to him, and by the hand of a brother believer he receives the infilling with the Holy Spirit and the restoration of sight, and is baptized, thus making a break forever with Pharisaism. He also receives his apostolic commission to be Christ's witness before all men.

Never despair of the conversion of the most hostile or desperate character! What Lord Jesus did here he can do again.

Why tarry in getting right with God?

Golden Text—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Timothy 1. 15.

July 22, 1928.

Saul's Early Ministry.

Acts 9. 19-30; 11. 25, 26.

The picture of Saul outlined in these verses shows what happens when a man is genuinely converted to God. He is the same human being, yet not the same, for the center of his personality has been changed and the course of his life has been turned right about.

In verses 15 and 16 the Lord told Ananias that Saul had been saved to serve and to suffer. Today's lesson tells how he began to fulfil his commission to the "children of Israel," and how he was subjected to two attempts upon his life.

A number of years are covered by the lesson. Scholars work it out this way.

Saul stayed in Damascus for some time after his conversion. Between 9. 22 and 23 he spent an unknown period in Arabia, returning to Damascus (Galatians 1. 17). Three years having elapsed, he fled from Damascus to Jerusalem, where he spent 15 days (Galatians 1. 18). Thence he went to Syria and Cilicia (9. 30; Galatians 1. 21). Scholars think he now spent four or five years there planting the churches which he visited in 15. 41; also that many of the sufferings he listed in 2 Corinthians 11. 24-26 may have occurred in this interval. Then he was called to Antioch for a year (11. 25, 26).

Read with a map before you!

Saul serving.

His Christianized and many-sided personality finds an immediate outlet.

"Straightway" his intense earnestness and tremendous energy lead him to exercise his gifts as a trained and learned rabbi, now illuminated by the Holy Spirit, in public address and argument.

See the obstacles he had to face: Jewish beliefs, amazement at his lack of consistency (21), the murderous hostility of the Jews, the suspicion of Christians. How he must have valued the brotherly help of believers (25, 30) and the timely indorsement of Barnabas!

He gained more and more in power and influence, and kept putting the Jews to confusion by his proofs from Old Testament prophecy that Jesus of Nazareth is Messiah.

At Jerusalem (29) he "disputed" with his old comrades, the same people as Stephen did in 6. 9. Stephen was avenged!

Saul's message.

If Saul did a great work it was because he had a great message, namely, that Jesus of Nazareth is Son of God (20) and Messiah (22).

That message is needed today, when many are denying deity to Jesus, and preaching him merely as a good man in advance of his age, a great ethical teacher. That denatured gospel may induce pretty speeches, but it has none of the power of God unto salvation to those who believe it.

A bad reputation is the social penalty one has to pay if his past life has been bad, unChristian (26).

Perhaps Barnabas saved Saul to the church! We need more Barnabases in our churches today with sympathy and confidence and encouragement for young converts.

Golden Text—Straightway in the synagogues he proclaimed Jesus, that he is the Son of God. Acts 9. 20.

July 29, 1928.

The First Foreign Missionaries.

Acts 13. Lesson portion, 1-5, 13-15, 44-49.

We are at the watershed of the book of Acts. From now on Paul is the prominent figure in the expanding activities of the gospel of Christ.

The conversion of Cornelius (Acts 10) had secured official sanction for the admission of Gentiles into Christian fellowship, but it did not raise the question of the aggressive evangelization of the Gentile world, —a question that will be settled in chapter 15. Today's lesson shows how God took hold, and from first to last promoted and guided and empowered the first foreign missionary expedition. Antioch, the first Gentile church, becomes the mother church of organized Gentile Christendom.

It was fitted for such an honor. It had missionary atmosphere in the many races that comprised its membership, and hence a missionary interest and outlook. It had also the right missionary material, for it was well supplied with prophets and teachers.

Called and sent forth, 1-3.

From among these the Holy Spirit unmistakably directed the separation of the two whose previous record shows them to have been the best men in the field,—mature in character, experienced in preaching and teaching. The church showed missionary

spirit, and was ready to do its part. Barnabas and Saul were promptly and prayerfully designated for the work by this double call of the Holy Spirit and the church.

What a grand yet solemn farewell they must have had!

The first missionary journey begins, 4.

The teacher should familiarize himself with the localities, persons and other facts of this journey. It covered perhaps three years, say 48-50 A. D. Paul, who had been converted 12 years before, was now 48-50 years old. Read at a sitting to the end of chapter 14, where Paul and Barnabas are back again at Antioch of Syria. Trace the route on a map, covering about 1400 miles on the round trip. Read up the geographical references of this first foreign missionary field in a Bible dictionary.

Paul's usual methods appear in the evangelization of Cyprus. The mention of synagogues shows there were many Jews there. To them the gospel was first preached, as the starting point for influencing the Gentiles. No results are recorded, however, except the conversion of the proconsul Sergius Paulus at Paphos, after a contest for his soul with Elymas.

Success and opposition at Antioch of Pisidia, 44-49.

A synagogue meeting is breaking up (42), and so deep an impression has been made that there is urgent request that the leading address be repeated the following sabbath. What were "these words"?

The teacher should make a study of Paul's first recorded missionary address, verses 16-41, for several reasons, and especially as the lesson portion reveals its results.

It is only a synopsis, of course, of an extended address, yet it contains characteristics of all Paul's preaching, of his understanding of the plan of salvation. Being addressed to Jews of the Dispersion, it is founded on Old Testament Scripture and recent facts. There is (1) God's preparation of Israel from the fathers to David, 17-22; (2) the promises fulfilled in Jesus, crucified and risen again, 23-37; (3) forgiveness and justification in him alone, 38, 39. Note especially the contrast drawn between Christ and Moses (39), and the personal challenge (26, 38-41)!

Have your scholars memorize verses 38 and 39! It is the first use of Paul's great word "justified."

The results of this address were on the whole favorable. Not only did the Gentiles request its repetition, but many Jews and proselytes engaged Paul and Barnabas in a kind of after-meeting.

Think yourself back into the situation! Some idea of the interest and curiosity aroused during the week is gained from the largeness of the crowd that came together the next sabbath.

Now take pencil and paper, and write down in two columns the further effect on the second sabbath upon the Jews and upon the Gentiles: how each class felt, what they said and did.

As for Paul and Barnabas, they accepted the hostility of the Jews as a sign to fulfil God's worldwide gospel plan, still basing their reason on O. T. prophecy. When they were expelled from Antioch they moved on to other towns.

Christianity is a world religion. It spreads by conversions. Has your class got missionary vision?

Can you not reproduce Paul's argument and appeal in such a way as to awaken the same interest in your scholars as Paul did in that synagogue, with desire to hear it again?

Golden Text—Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world! Matthew 28. 19, 20.

Christian Endeavor Topics

Mrs. Ida Q. Moulton.

America First in What?

Proverbs 14. 34; Psalms 33. 12. July 1.

Our country takes no second place in freedom of speech.

America allows its citizens the untrammeled use of the tongue. Reforms are brought about by agitation. The medium of "the expressed will of the people" is speech, and that is why public opinions govern. "As a matter of fact," writes one, "the tongue with its freedom of speech has more victories to its account than the sword. The former brings about reforms, cleanses politics, and instructs the untutored in governmental policies. In the beginning of our republic the tongue was the potent force for that 'righteousness that exalteth a nation.'"

* * * * *

A—"government of the people, by the people, for the people" is hard for some nations to understand.

M—any ways are open to serve our country, but they must all start from our own hearts.

"E—urope may be ahead of America in

the care of the aged, but we are getting there."

R—emember, a traitor to our nation's highest interests is a traitor to God.

I—ndependence Day should remind us that only as America is "the home of the brave" can it be the "land of the free."

C—ountless numbers have watered the tree of American liberty with their blood.

"A—bove the flags of all nations
Our beautiful banner floats high;
Its stars like the stars of heaven,
And its blue as blue as the sky.
Long may it wave in its beauty,
The symbol of freedom and right!"

F—aithfulness to God and mankind are the supreme qualifications of a patriot.

I—nnumerable little men with a few great men have made our country what it is.

R—eal patriots do not talk loudly about our glorious Stars and Stripes, and then rob the coffers of our nation.

S—winging the lever of a voting machine doesn't make a man patriotic.

T—he scenes of history change, but liberty and truth march on.

What Can We Do to Help Improve Our Community?

Nehemiah 2. 12-20. July 8.

A lady from the city moved into an unkempt community. She brought with her a rare and beautiful plant, which she placed in her front window. Men went out of their way to look at it. Women came to her for slips. She gave and gave till there was scarcely anything left but stem and root. At last she gave that to a poor old woman who had walked five miles to get a slip of the pretty plant.

The city lady lived to see an offshoot of her precious plant in the front window of nearly every house in the community, the lawns improved, and houses painted. Her treasured plant had transformed the face of the village. It was the entering wedge of a Community Improvement Society.

* * * * *

A workman entered a weekly prayer meeting for the first time. When the meeting was "open to the people" he arose and said:

"My wife and I have been sick and out of money. Our next door neighbors, whom I wouldn't speak to and didn't like, came and nursed us back to health and supplied us with the necessities of life till I went to work. Those neighbors must have something different in their hearts from what I had, and something that is good for all of us. My wife and I want it. Can you tell us where we can find it?"

If through neighborly kindnesses,—and this way is open to all,—we can lead people to Christ and the church, we are performing the highest service for our community.

* * * * *

A Jersey bull once sold for $65,000. One commenting says:

"It is a queer freak of human judgment that can see so tremendous a value in a bull, yet deems it unprofitable to invest a like sum in buildings and recreational grounds for the young people of its own community."

There are places of bad repute in any community of even moderate size. Those who run these places do not stop at the cost. Applying the law of substituting something better for such places is a righteous task.

* * * * *

As Nehemiah first made a "survey of the situation," so must we first make a survey of the homes of our community.

There is a fable about the fishes' becoming troubled about lobsters' swimming backwards. They agreed that they would establish a school of instruction and teach the creatures how to swim. They did so, and the lobsters learned very well. But when they went back home they saw their parents swimming in the old way, and they followed their example.

Too many attempts at uplift work extract the individual from his home, and when he goes back to the home he goes back to the old ways.

Getting a Thrill out of Christian Living.

Philippians 3. 1-6. July 15.

The following Biblical code for getting thrills of living will never fail:

"Do all the good you can, 1 Timothy 6. 17-19,
In all the ways you can, 1 Corinthians 15. 58,
To all the people you can, Matthew 5. 44, 45,
At all the times you can, Proverbs 3. 27, 28,
As long as ever you can, Ecclesiastes 9. 10."

* * * * *

A Christian man speaking to his pastor of a great misfortune that had come upon him through no fault of his said:

"It is terrible! It seems sometimes I cannot bear it."

"No," said the pastor, "but God can!"

"Oh," said the man, "I . . . . had . . . . forgotten . . . . God."

Years afterward the man said:

"That unbearable trouble was the greatest blessing in all my experience. It brought me in such close fellowship with Christ."

He who through trouble gains a better fellowship with Christ gets the biggest thrill there is in Christian living.

* * * * *

The mission fields are open for thrills. The author's son in India writes:

"We are holding a three-days retreat for our pastors, preachers, teachers, Bible-women and other workers. Having a fine

time. Last night we had a banquet for them all. It did seem good to sit on the ground with them and eat off a leaf plate in true Indian fashion."

It is difficult to tell of the spiritual and social delights that come to us all from this one act of eating together.

* * * * *

Thrills for Christian living come from—

T—aking no anxious thought for tomorrow;

H—opefulness, just reversing the old epigram, "While there's hope there's life";

R—ejoicing in the Lord;

I—nvestments of time, talents and money for the unfortunate;

L—oving people. Where no love is thrills go out;

L—eadership. "To be charged with leadership is a greater honor than to be loved";

S—ociability, traveling as a friendly man wherever you go.

Keeping Fit—Physically, Mentally, Spiritually.

1 Timothy 4. 8; 2 Timothy 1. 7; 3 John 2. July 22.

Plato wrote: "From the kitchen come all our woes."

A noted physician said: "A dyspeptic has neither faith, hope, nor charity. He may be a saint, but he cannot be a holy man. Holiness, haleness, wholeness, health are derived from the same root word."

The greatest authority of all says: "Whether you eat or whether you drink, do it all to the glory of God!" What is more to the glory of God than to build well the body, that it may build well the mind?

* * * * *

Keep fit—

Through fulfilling God's conditions for health.

An invalid lady said: "I keep God's commands, I claim his promises, and I get no better." She was reminded that she was unkind to her nurse, and that was not keeping God's commands. Before God's promise to heal our diseases comes the condition that we do right in his sight. Exodus 15. 26.

Through contact with nature.

"I have two doctors," said a robust man in his fifties, "my left leg and my right leg. When body or mind gets out of gear,—and those two parts of me live in such close quarters that one always catches what the other has,—I call on my two doctors, who lead me out into the open fields and woods along the pathway to health."

Through cheerfulness.

We have read of an Ohio clergyman who was dismissed from his pastorate because he was the means of making a certain church member well through cheerfulness.

Another clergyman called on an ill parishioner. By his cheer and sympathy she suddenly rose from her couch and was well.

These men declared they were not guilty of any healing power. "A home with cheerfulness in it is a missionary spot for the best gospel of health."

Through fearlessness.

We are told fear catches disease. This scientifically stated would be, Fear produces disease.

An old lady told her physician that she had taken cold, and she knew it came from taking gruel out of a damp saucer. She said, "When I realized what I had done I was afraid I was in for it, and I am."

Physicians say that except in rare cases we always have the disease first in our minds. See what Paul says, 1 Timothy 1. 7.

Through lessening the nerve tension.

When our sewing machine puckers up our work, and the thread breaks, we attend to the tension of the machine. There are ten million nerves in a human body. When they get on edge and fly out through the lips in words of passion, it is time to attend to the nerve tension in our bodies.

Appreciating Our Immigrant Neighbors.

Ruth 2. 4-17. July 29.

Mr. X's church was almost dead spiritually. He began to preach on the duty of the church to carry the gospel to the whole world. Sunday after Sunday he preached upon the same theme, till the people began to say, "If the gospel can save the world, why can't it save our children, our community, and the stranger within our gates?" The result was a revival, with several different nationalities taken into the church in loving fellowship, as well as their own sons and daughters.

* * * * *

A father from the lower East side of New York, brought his unruly son to the judge, saying he could do nothing with him. The judge questioned the boy:

"Giuseppe, how old are you?"

"Thirteen."

"Where were you born?"

"In New York."

"Where was your father born?"

"On the other side."

"Why don't you obey your father?"

"I ain't going to let no foreigner whip me!"

This second generation of immigrants represents a wonderful opportunity for America.

* * * * *

"I know people," says Paul Hutchinson, "who can get all steamed up talking about the race problem, and how terrible it is, and Oh dear and Ah dear and Oh dear! But they don't spend fifteen minutes a year trying to bridge the gap that separates them

from the Negroes or the Japanese or the Slavs in their own towns!"

Another says: "The black race, the yellow race, the red race, mixed races, have all produced men of great ability. The different races of mankind have developed a genius and a culture which should be a benefit to all mankind. I cast no aspersions upon any race or mixture of races."

* * * * *

The attitude of many ignorant and thoughtless persons regarding the foreigner is expressed in the words of a little girl, who, when a friend referred to their Chinese cook as a man, exclaimed:

"Oh, Sing isn't a man: he is just a Chinalum."

Some, says R. P. Anderson, still think of the Italian as a man who holds a string with a monkey at the end of it. This is just as intelligent as the opinion held in some parts of Europe that America is a land of painted savages.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

July, 1928.

SUNDAY, 1st. *Truly my soul is silent unto God! Psalm 62. 1 (margin).*

May each one of us learn every day to say, "Truly my soul is silent unto God!" And may every feeling of the difficulty of attaining this only lead us simply to trust and look to him whose presence makes even the storm a calm! Cultivate the quietness as a means to the abiding in Christ! Expect the ever deepening quietness and calm of heaven in the soul as the fruit of abiding in him!—Andrew Murray.

MONDAY, 2nd. *He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Psalm 103. 10.*

My soul, for love like this what canst thou say, what canst thou do? Such love asks and demands the strength and fulness of thy love.—C. H. Spurgeon.

TUESDAY, 3rd. *His servants shall serve him, and they shall see his face. Revelation 22. 3, 4.*

There is a deep sense in which we see through serving. The best way to see Christ here is to serve him. The glorified shall serve and see. Their vision shall be purified because in heaven their service shall be perfect.—George H. Morrison.

WEDNESDAY, 4th. INDEPENDENCE DAY. *They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah 2. 4.*

If swords are to be beaten into plowshares and spears into pruninghooks, where must that work begin? It must begin in the individual heart.—J. H. Jowett.

THURSDAY, 5th. *Blessed are they which do hunger and thirst after righteousness, for they shall be filled! Matthew 5. 6.*

Where there is no hunger or thirst there is no promise of the bread and water of life.—David J. Burrell.

FRIDAY, 6th. *Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, ... who mind earthly things. Philippians 3. 18, 19.*

"Enemies? Have I not always believed in the atonement? Have I not sung hymns all my life in praise of the cross of Christ? Am I not a member of the church of Christ?"

Yes, all quite true, and yet, says the apostle, "As I observe your walk and conversation, as I note your manner of living, I am with great sorrow and pain of heart compelled to confess that you are enemies of the cross of Christ."—Harris E. Kirk.

SATURDAY, 7th. *For this is the will of God, even your sanctification. 1 Thessalonians 4. 3.*

The Lord help us to know what we are, what we can do, what his purpose is concerning us; and may we with all diligence and burning love gird ourselves to our work, and be found at the last willing, obedient, active servants, waiting for one advent—the Lord, and the solution of all things, the coming of the Lord!—Joseph Parker.

SUNDAY, 8th. *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter. Luke 11. 39.*

The outlook today in the church, speaking generally, is perhaps social rather than spiritual. Dare we suggest that the outside of the cup is being washed clean while the inside runs the risk of being neglected? Here breadth rather than depth is indicated.—"Life of Faith."

MONDAY, 9th. *Nay, in all these things we are more than conquerors through him that loved us. Romans 8. 37.*

No matter what the obstacles, Christ wins at last. No matter what the delays and disappointments, Christ triumphs in the end. In spite of suffering and loss and repeated defeats, Christ is the eternal conqueror. Lord, we believe! But we need a lot of help!—Charles E. Jefferson.

TUESDAY, 10th. *God forbid that I should glory save in the cross of our Lord Jesus Christ! Galatians 6. 14.*

Do you not see that if you are going to understand the New Testament you must view it in the light of Calvary? Apart from Calvary the Old Testament is meaningless and the New Testament is valueless. —John McDowell.

WEDNESDAY, 11th. *The Lord hearkened unto me at that time also. Deuteronomy 9. 19.*

Though the people did not always realize this, Moses had no doubt as to the part which prayer had played throughout all the years, for he had lived in the secret place of the Most High, and had continually sought the face of God on their behalf as well as on his own.—J. Stuart Holden.

THURSDAY, 12th. *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance, and my God! Psalm 42. 11.*

Take heart, my friend! The present must not overwhelm you. Today must not claim your surrender. Do not measure your life by the little eddy we call Now! "I shall YET praise him." Give me faith like that, and I can live and wait.—Merton S. Rice.

FRIDAY, 13th. *But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole! Go in peace and be whole of thy plague! Mark 5. 33, 34.*

Always, if we want to learn his love and to have done forever with fear and trembling, like her we have to take the way of Christ. She must tell him all, and see his look of love, and hear him say to her, "Daughter!" She was the only recorded woman to whom he gave that title.—George H. Morrison.

SATURDAY, 14th. *He will not always chide, neither will he keep his anger forever. Psalm 103. 9.*

How long God chides depends upon us. The moment we give in to him, he gives in to us.—C. H. Spurgeon.

SUNDAY, 15th. *Thanks be to God, which giveth us the victory through our Lord Jesus Christ! 1 Corinthians 15. 57.*

In seeking to apply this truth to our individual lives the fact is overlooked that the promise is made on the condition of our owning Jesus Christ as personal Lord. Victory comes only when the Son of God becomes "our Lord Jesus Christ." We may receive the full blessing of the gospel providing we make Jesus Lord of our lives.—"Alliance Weekly."

MONDAY, 16th. *Now we see through a glass darkly, but then face to face! 1 Corinthians 13. 12.*

Hasten the time, my Saviour and my God, when what I now believe I may see with eyes uncovered; what I now hope and reverence at a distance I may apprehend; what I now desire, according to the measure of my strength, I may affectionately embrace in the arms of my soul; and that I may be wholly absorbed in the abyss of thy love!—St. Anselm.

TUESDAY, 17th. *Blessed are the merciful, for they shall obtain mercy! Matthew 5. 7.*

We had mercy shown us at the beginning of our Christian course. We have had mercy shown us today, and shall need mercy, if Jesus tarry, in our dying hour. Well, the way to enjoy it is to be merciful, to deal in grace with others.—W. Lincoln.

WEDNESDAY, 18th. *Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 37, 38.*

To meet the need of the world, its open fields and its waiting souls, the churches all complain of the lack of laborers and of funds. Does not Christ's voice call us to the united and unceasing prayer of the first disciples? God is faithful, by the power of his Spirit, to supply every need. Let the church take the posture of united prayer and supplication! God hears prayer.—Andrew Murray.

THURSDAY, 19th. *He that dwelleth in love dwelleth in God, and God in him. 1 John 4. 16.*

Science can never reveal the full-orbed Godhead. Science can only see through a glass darkly. Science can never weave for herself a wedding garment which will entitle her to a place at the feast. Hear it and believe: it must be love that enters into the inner court,—it must be love that takes a child's seat,—it must be love that sees face to face,—it must be love on whose shoulder is found the nuptial badge.—Joseph Parker.

FRIDAY, 20th. *Pray to thy Father which is in secret! Matthew 6. 6.*

Notice that the Lord Jesus Christ here daringly localizes God! It is one of the strangest and boldest words that our Lord ever uttered. The Lord knew that God is everywhere, and yet there is a peculiar sense in which he is to be found only in secret.—G. A. Johnston Ross.

SATURDAY, 21st. *By him actions are weighed. 1 Samuel 2. 3.*

God weighs everything. There are many sensational things which arrest the public eye but which weigh little or nothing when placed in the scale of the Lord, and there are many seemingly insignificant things which when God weighs them are heavy as with imperishable gold.—J. H. Jowett.

SUNDAY, 22nd. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you! Matthew 28. 19, 20.*

The work of preaching the gospel to every creature and making disciples of all nations is not the responsibility of a department or the enthusiasm of a few. It is the work of the whole church. It is the supreme, if not the sole, mission for which the church exists. The duty of the church to the heathen does not rest upon considerations of expediency and compassion. The claims are inevitable because they are rooted in the nature of Christianity and in the essential character of the church. It is not a question of expediency, but of loyalty. Foreign missions prosper as the whole church realizes its obligation to Jesus Christ and his redeeming purpose in the world.—Samuel W. Chadwick.

MONDAY, 23rd. *Jesus wept. Then said the Jews, ... Behold how he loved him! John 11. 35, 36.*

Who would be without the one verse, "Jesus wept"? It softens all the other verses, it interprets all the "Woes." It is the key to his character, it is the seal of his priesthood.—Joseph Parker.

TUESDAY, 24th. *Preach the word, be instant in season, out of season! 2 Timothy 4. 2.*

Make the place of your daily toil the scene of your Christian service! Bear your brave and faithful witness as you go about your daily business!—J. D. Jones.

WEDNESDAY, 25th. *After this manner therefore pray ye: Our Father, ... thy kingdom come! Matthew 6. 9, 10.*

The highest use of prayer is not to get things for myself but to forward God's kingdom on earth. No man or woman amounts to anything in the kingdom, no soul ever touches even the edge of the zone of power, until the lesson is learned that Christ's business is the supreme concern in life, and that all personal considerations, however dear or important, are tributary thereto.—James A. Francis.

THURSDAY, 26th. *Abide in me, and I in you! John 15. 4.*

There is a sense in which the Spirit of God dwells in every believer, but it is only a believer who is living in fellowship with Christ who realizes what the indwelling of God actually means.—G. H. C. Macgregor.

FRIDAY, 27th. *Let not your heart be troubled: ye believe in God, believe also in me! John 14. 1.*

This is our Saviour's own cure for life's cares. "Let not your heart be troubled" by the dark dispensations of providence! Even in the darkness faith still believes that God is almighty love, and that behind all the darkness and confusion is a purpose of love that shall never fail.—Thomas Yates.

SATURDAY, 28th. *Thou shalt speak all that I command thee! Exodus 7. 2.*

Each friend of Christ, living close to him, learns something from him and of him which no one has learned before, which he is to forthtell to the world.—J. R. Miller.

SUNDAY, 29th. *Seek ye out of the book of the Lord! Isaiah 34. 16.*

However high authority lies behind any teaching,—church, scholarship, or personality,—test it by the Scriptures! The men of Berea after they heard Paul preach went and searched the Scriptures daily to see whether those things were so. They were not going to be led even by Paul. Test all modern preaching by the oracles of God! There is no better way.—Charles R. Brown.

MONDAY 30th. *If we suffer, we shall also reign with him. 2 Timothy 2. 12.*

The highest bidder for the crown of glory is the lowliest bearer of the cross of self-denial.—A. J. Gordon.

TUESDAY, 31st. *I bow my knees unto the Father of our Lord Jesus Christ . . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit. Ephesians 3. 14, 16.*

We think of Paul as the great missionary, the great preacher, the great writer, the great apostle "in labors more abundant." We do not sufficiently think of him as the intercessor who sought and obtained by his supplication the power that rested upon all his other activities, and brought down the blessing that rested on the churches that he served.—Andrew Murray.

Jesuits (The), by H. Boehmer. United Lutheran Publication House, Philadelphia. 192 pages. $1.25.

A brief history of the Society of Jesus from its foundation in 1534 until its suppression by Pope Clement XIV in 1773. The reader meets in these pages not only the outstanding teachers who belonged to the order, but also its great missionaries like de Xavier and Las Casas.

The writer points out that the principle "The end justifies the means," ascribed to the Jesuits in anti-Jesuit literature since the first quarter of the 19th century, but only since then, belongs among the so called Jesuit fables. The virtues and the failures of the order are fully recognized. —F. L. D.

Bible Notes for Daily Devotions

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

JULY, 1928

Sunday, 1st. 2 Kings 22.

For nearly seventy years, we are told, idolatry had been the state religion. When Josiah came to the throne the existing generation knew nothing of the faith of their fathers. Even the existence of the Book of the Law seems to have been forgotten, though its teachings had been disseminated during the reign of Jehoshaphat three hundred years before. But during Manasseh's long reign a rigorous effort had been made to destroy, so far as possible, all copies. But God left not himself without witness, and the prophets Zephaniah and Jeremiah raised their protests, warnings and invitations with so much ardor and power that a reaction set in, led by Josiah himself.

Much had been done for the destruction of the idolatrous emblems with which the land was filled, and for the repair of the Temple, when an event occurred which permanently altered the entire outlook. This was the discovery of a copy of the Book of the Law, written by the hand of Moses; 2 Chronicles 34. 14. This was immediately brought to the king, and the effect produced on him was like that produced on Luther by his find of the old Latin Bible in the library of the Augustine monastery at Erfurt. Josiah was overwhelmed by the contrast between his attempts at return to a higher standard and the divine ideals. He humbled himself before God, rent his clothes, and wept.

Wherever the Bible goes it produces the same effect.

It is alive! Sow in the ground a handful of wheat and a handful of small shot. The wheat will grow, whilst if the shot were to remain for centuries it would remain shot. It has been the repeated experience of missionaries that a single copy of the Scriptures reaching where they have never before penetrated has been the means of religious revival.

It is powerful and active! The sunshine of primeval ages remains in the coal we use today, propelling our steamships and trains; and since God's eternal energy is wrought into the Bible it is always impelling men and women to renounce all, and go forth with the freshness of Pentecost to evangelize and save, not counting their lives dear.

It is sharper than a two-edged sword! The experiences of Augustine, George Fox, and Bunyan bear witness to this. The Bible, as no other book, produces conviction of sin.

The merely intellectual man is impervious to these evidences, but we who live constantly under its influence know that it occupies a throne to which no other literature can attain, and divides between soul and spirit.

Blessed Lord, who hast caused all holy Scriptures to be written for our instruction, grant that we may in such wise read, mark, learn, and inwardly digest them that by patience and comfort of thy Holy Spirit we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ! In his name.

Monday, 2nd. 2 Kings 23. 1-20.

It was necessary that the work of reformation which Josiah had initiated should become a national movement. The newly discovered law taught that the ancient covenant, made under the shadow of Sinai, was made between Jehovah and the nation that had sprung from the patriarchs. It was natural, therefore, that Josiah should reëstablish this ancient relationship. He, therefore, summoned the representatives of the nation—prophets, priests, and people,—to gather in order to hear the words of the newly discovered copy of the Pentateuch. On the appointed day the wide space of the Temple inclosure was crowded by a vast multitude, and the young king, opening the new-found roll, read it aloud. The impression became profound as the people heard the promises that they had not claimed, and the judgments they had certainly incurred.

Finally, standing on the platform, and therefore in the sight of all the people, he made the covenant which is expressly set out in Deuteronomy 26. 12, etc. It is a most impressive statement, and exactly met the case. Note that the covenant was made "with all his heart and soul," and that his act and affirmation were endorsed by the whole assembly with a loud and unanimous Amen! The destruction of all the emblems of idolatry and the impurity connected with it was resumed, and carried out with relentless vigor. Even Samaria and the former territory of the Ten Tribes were included.

We may well turn from these scenes to consider the inner kingdom of our own

heart. How is it with us there? Are there no altars that should be razed to the ground? Are there no evil thoughts, longings, and idols that need to be expelled? Are there no imaginations that should be cast down, no strongholds that should be razed to the ground, no clamant passions that need to be subdued and brought into the obedience of Christ? As the Word of God is deeply pondered through the years, and its light falls deeper down into our heart-recesses, surely there is constant need—not to reconsecrate ourselves, but to apply the principle of consecration to the lower strata of our inner life. Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God!

Almighty God, we humbly beseech thee that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help enable us to bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end!

Tuesday, 3rd. 2 Kings 23. 21-30.

During the long reign of Manasseh the Passover with much else of the Mosaic ritual had fallen into disuse, and Josiah determined to reëstablish it with great exactness: see 2 Chronicles 35. 2. As the day of celebration approached vast multitudes gathered to Jerusalem, and careful arrangements were made that lambs should be provided for the poorest to offer, and that there should be a sufficiency of food during the subsequent seven-day feast. It is supposed that Psalm 81 commemorates this great occasion.

Josiah's subsequent reign lasted for only 12 years. His life must have been rendered difficult by the immense influence of the old idolatrous party, who placed every hindrance in his path. In the great world beyond Nineveh was waning before Babylon, and the Assyrian before the Nebuchadnezzar dynasty.

At this juncture Pharaoh thought to profit by their collision, and the Egyptian armies were on the march through the plain of Esdraelon. Josiah felt it to be his duty to resist their passage. But he was defeated, and wounded to death by an Egyptian arrow, and he died at Megiddo amid such an outburst of weeping as remained on record for all aftertime; Zechariah 12. 11. The agony of that hour will have a counterpart in the great day of Jehovah, Revelation 16. 16. His death led to the ruin of the kingdom, for when he was gone the old heathen party came again to power, and controlled each of the four succeeding kings. Jeremiah and Ezekiel failed to arrest the moral and spiritual decay which followed and opened the gates to the overthrow of the entire nation, and the seventy years of exile.

Scoffers may say what they choose, but there can be no kind of doubt that the religious life of a nation is of the utmost value and necessity. It is the salt which arrests corruption. All history proves that where that decays the national life is prejudiced and weakened. Great dynasties, cities, and peoples have passed from the scene of history for this reason. They became God-forsaken because they were God-forsakers.

Let fathers and mothers who read this page gather their children around them and make them understand that religion is not only the ladder to happy and useful lives, but the supreme necessity for national existence! For their country's sake they need to be imbued with the spirit of the men and women who founded this great nation.

O God of our fathers, write this great lesson deeply on our hearts, and the hearts of our children, that they may walk in thy ways, and keep thy precepts diligently, so that our dear homeland may be preserved intact for all coming generations and help vigorously in the uplift of mankind! In Christ's name.

Wednesday, 4th. 2 Kings 23. 31 to 24. 7.

The reaction to heathenism after Josiah's death went far and deep. Idolatry, impurity and cruelty resumed their former sway, and the dissolution of morals kept pace with idolatry. Ezekiel and Jeremiah have filled their pages with protests and threatenings. The magnificent protests of Jeremiah specially deserve careful study. Fearless and undismayed, he warned and entreated, taking advantage of every popular assembly to urge the claims of Jehovah. The nobles were furious, and the people resented his warnings, placing their belief on the fact that since the Temple was in their charge, God must always stand for them, whatever might be the plottings of their foes. It would well repay my readers if they would study the first twenty chapters of Jeremiah's prophecy in order to obtain a true conception of the condition of Judah during Jehoiakim's wicked reign.

In the meanwhile, as Nahum and Zephaniah had predicted, Nineveh fell, never to rise again. Her river gates were opened, and her palaces dissolved, Nahum 2. 6-11. Jehoiakim had joined forces with Egypt against the growing power of Babylon, but at the great battle of Carchemish the allied armies were defeated by Nebuchadnezzar. This explains verse 7. The conqueror led off to Babylon the first contingent of prisoners, and these proved to be the advance guard of the whole nation, for they were presently joined by the remainder during Nebuchadnezzar's subsequent campaign.

If our readers have time they should turn to one of the most magnificent passages in

Jeremiah's writings, 46. 1-12: "Who is this that comes up like the Nile in flood, whose waters toss themselves in the air . . . . but the day is not theirs, but the Lord's. Go to Gilead for balm, O virgin daughter of Egypt (virgin, because never before conquered), but it is in vain, there is no healing for thee!" Note that sublime eloquence! Let such passages so soak into your heart that you may endeavor to redeem the Bible from that apathetic neglect which shows itself in so many quarters! Don't be content with texts: read whole chapters! Study epochs! Let the heart coöperate with the brain!

We thank thee, O God of the nations, that thou dost weigh nations in thy eternal balances, and dost pronounce their sentence,—some to the flame which destroys, and some to prolonged supremacy! May our nation be preserved to be the salt of the earth! Spare us, O God of our fathers! In Christ's name.

Thursday, 5th. 2 Kings 24. 8-17.

Jehoiakim's son succeeded his father as king. He was a lad of eighteen, and was wholly under the influence of the heathen party.

Once more, notwithstanding the remonstrances of the statesmen-prophets, the Jews joined a new alliance with Egypt and surrounding nations to resist Babylon. From the first Jeremiah protested; 13. 19, etc.; 22. 24-27. Finally, when all hope of a successful resistance had failed, the king, his family and the nobles surrendered to the enemy, going forth from the city in sad procession, hoping that Nebuchadnezzar's wrath would be thus appeased. But no pity was shown them. They were sent as captives to Babylon, together with a large contingent of soldiers, skilled laborers, and ten thousand citizens. The palace treasures and the precious contents of the Temple were also rifled. A hundred and fifty years before had seen the captivity of the Ten Tribes by Assyria, and now Judah saw its king and the flower of the race transported to Babylon. It seemed to Jeremiah as though the Almighty had flung away his signet ring, 22. 24. Ezekiel seems to have heard a wild cry of agony as the motherland found herself robbed of her noblest sons, 1. 1; 3. 15. Daniel and his three companions were among the deported.

It has been suggested that Psalms 42 and 43 are the lament of one of the exiles as he took a last look on the dear land of his fathers from the borders of the Jordan and the hill Mizar in the highlands. Surely the pious Jews, as they approached the land where Jehovah was unknown and his worship never celebrated, may well have thirsted for God as deer pant for brooks of water in a long drought. They solaced themselves by remembering Jehovah, and could only pray that the time would speedily come when he would send out his light and his truth to bring them again to his holy hill and his tabernacles.

In our lives there have been, and perhaps there are now, the voices of deep calling to deep, the deep of our need to the deep of God's love. Such cries will be answered presently. Prayers which God's Spirit indites are always answered.

Help us, O Lord, so to believe in thee and to trust thee in our darkest hours that we may never forego our hope and faith! Let us still follow, though in the dark! In certain faith we know that we shall yet praise thee, who art the health of our countenance and our God!

Friday, 6th. 2 Kings 24. 18 to 25. 7.

Zedekiah was a boy of ten years old when his father Josiah fell at Megiddo. He was now in his 21st year. Gentle in disposition and averse to war, Nebuchadnezzar appointed him as successor to the throne after exacting a solemn oath that he would be a faithful vassal to Babylon, introducing no innovations and abstaining from alliance with Egypt. There seemed to be a gleam of hope in this arrangement, and as the misery of the land seemed to have obliterated old feuds and the words of the prophets had been verified it seemed as though the lamp of true religion would still shed its glow on the national life. But alas! there was a strong party in Jerusalem which favored alliance with Egypt, in spite of the warnings of Jeremiah, whose book gives insight into the cross-currents and eddies within the ancient walls of the city; Jeremiah 28. 1, etc. Ezekiel's addresses to the captives in Babylon echoed the same note, but in vain. The agitation against the Chaldean vassalage continued to increase. The leading politicians in Jerusalem were incessant in their demand that Zedekiah should form a league with Egypt, and they finally forced him to accept their policy. The false prophets stood out against Jeremiah and Ezekiel and the few who were obedient to the ancient faith in the evident hope of the ultimate revival of the idolatrous rites which Egypt would favor, but which the prophets steadfastly resisted because of their inevitable effect in canceling the divine help, which alone could save the situation. See 2 Chronicles 36. 11-21.

These pages are intended for the comfort and uplift of the individual believer, and we must be careful to observe these limitations. But the lessons of those closing years are too urgent, too clamant, to be allowed to elude us. Is it not clear that the prophets had a plain duty to interest themselves in the high politics of their age? Even though they were overborne, were they not justified by the urgency of their times to raise their voice without ceasing? I do not urge

the absorption of the church in political agitation. She has no right there, but she must act as the witness to truth, purity, and righteousness.

Give us, we pray thee, gracious Father, wisdom so to speak and bear witness that peace and righteousness and goodwill may be established on the earth; and above all hasten, we pray thee, the coming of our Lord to set up his everlasting kingdom! In his name.

Saturday, 7th. 2 Kings 25. 8-21.

For the full account of the fall of Jerusalem we must turn to the pages of Jeremiah. Its overthrow was only a question of time. Nothing could prevent the final catastrophe, but when it befell it was terrible. The Temple was burnt to the ground. The inhabitants of both sexes were carried off to the Chaldean camp, and thence the majority were marched to Babylon, whilst their leaders were put to death. Jeremiah's life and liberty were spared because he had stood consistently for submission to Nebuchadnezzar as the only hope of existence, and it is from the Lamentations that we get a full knowledge of the awful condition to which the proud kingdom of David and Solomon had fallen. Psalms 79 and 83 also commemorate the agony of that travail.

Probably the destruction of the first Temple, and ultimately of the second, was necessary to wean the hearts of worshipers from the sensuous and outward, and to turn them to "the Unseen Holy." We are all too apt to locate the worship of God in times, seasons, and places, and need to be reminded of that magnificent outburst of Hebrews 12. 22, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Notice the present tense, "Ye are come." This does not refer to our death, but every day and in every place we must live as Daniel did, with our windows open toward God.

We are thus led to appreciate more deeply than ever the word of our Lord, "Woman, believe me, the hour cometh when the true worshipers shall worship the Father in spirit and in truth, for such doth the Father seek to be his worshipers." This is a searching word. We all know what it is to say our prayers, to bow our heads in public worship: but do we worship the great Spirit in our spirit? When the door was opened in heaven John heard there songs of worship and praise, which stand out for their sublimity. God is worshiped yonder with adoring praise. Let us learn to begin here the worship of eternity!

O our Father, forgive us that we have made too little of worship! Let us rise above these earthly temples made with hands, and more often worship in the shrine of the Spirit, through the merits and intercession of our Lord! In his name.

Sunday, 8th. 2 Kings 25. 22-30.

Gedaliah—"he whom Jehovah has made great,"—had always advocated the policy of quiet submission to the Chaldeans. It was hopeless to contend with their overwhelming armies, and the way back to prosperity lay in conciliation and obedience. As the grandson of Josiah's prime minister he represented the best traditions of the past. His appointment, therefore, was eminently satisfactory. Jeremiah also consistently supported the same policy. But the dawn of hope that a measure of peace and prosperity might be restored to the distracted remnant was terribly overcast by the wanton murder of Gedaliah, and the panic-stricken flight to Egypt, of which a fuller account is given by Jeremiah in chapters 42 and 43.

The last remaining spark of Jewish independence was thus extinguished. Ten centuries had passed since the crossing of the Jordan, and all that had happened during those wonderful days seemed undone and lost. There appeared no hope that the Chosen Race would ever again take root in the land given to Abraham centuries before. The readers of these notes must now turn to Leviticus 26. 14, etc., and especially verses 34, 35, and 43. As a matter of fact, if we count up the number of the sevens of years, Leviticus 25. 1-7, which must have intervened between the entry into Canaan and this overthrow it will be found that the seventy years of captivity are exactly the sum of the sabbaths in the 490 years in which the land was denied its sabbaths during the centuries of the Jewish occupation. Literally, therefore, the land kept her forfeited sabbaths. See also 2 Chronicles 26. 21.

Terrible as this captivity and desolation were, they had important results in the development of the purposes of God. Never after did the Jews practise idolatry,—a result that all previous warnings and judgments had failed to produce. Also the scattered Jews became the means of diffusing the knowledge of the Scriptures, and creating an expectation of the Messiah; whilst the destruction of the Temple prepared the way for a gospel which should bless not a particular site or land, but the whole world. Thus does the wrath of man ultimately subserve the divine purpose, though in a more terrible manner than had been otherwise possible.

Look up, soul of man, above the complications of modern politics! Jesus sits at the right hand of power. He will never rest till he has put down all rule, authority and power, and God is all-in-all.

We worship thee, O Son of God, our Saviour! All power is given thee in heaven and earth. Oh, use us, in however small a sphere, to help thee in thy march to universal power!

(Let us now spend a few days studying the Book of Lamentations, which records the agony of the Jewish remnant! After this we will return to the Books of Chronicles, which contain many particulars unnoticed in the Books of the Kings.)

LAMENTATIONS.

Monday, 9th. Lamentations 1. 1-11.

The grotto in which Jeremiah is said to have written these touching laments is still shown on the western side of the city, and each Friday for many centuries it has been the custom for Jews of both sexes to recite these sad verses amidst tears as they kiss repeatedly some of the old stones of the Temple which still remain in the wall. But surely those tears are just now needless, for the hour to favor Zion, yea, the set time, seems about to dawn.

The bitterness of this Lament has no parallel in literature. This passage should be read aloud, for ear and heart to catch its cadences; and let us not proudly think that such a fate may not befall our fatherland! As Rudyard Kipling puts it, "The Lord our God most high hath made the deep as dry, and hath smote for us a pathway to the ends of all the earth." But this wonderful enlargement of influence is given only as a sacred trust. Jerusalem had been entrusted with a mission and ministry to the whole world, but she had failed to realize that her exaltation was given not for selfish congratulations and enjoyment, but for the uplift of the nations. In this she utterly failed, and therefore her degradation and punishment were inevitable.

It is a solemn warning, and we say again what we said a little time ago, that it is incumbent on the God-fearing parents and the Christian communities to prepare their sons and daughters to save the state, as salt saves from corruption. They must hold the faith which our fathers sealed for us. They must not be beguiled by the isms and visions which allure to strange fantasies and fashions. They must not sow tares and expect wheat. It has been justly said that the truly religious man understands best the grandeur of his opportunities. For him the vision of the eternal has transfigured the things of time, and he dwells not on the hopelessness or vanity of the present, since he is aware of the existence of the eternal and the unseen, from which he is ever deriving reinforcements.

To each and all the 9th verse rings out its challenge. Remember thy latter end, and see to it that no heathen have entrance to the sanctuary of the heart!

Father God, we pray thee for our country! May she be true to the traditions of the great souls that laid the foundations of her greatness! May thy church also be true to her high calling and preserve our faith! And may we all be true in heart and life to the challenge of thy Spirit! In Christ's name.

Tuesday, 10th. Lamentations 1. 12-22.

As the first eleven verses uttered the lament of the prophet, in these the desolated city speaks for herself. Her broken walls and ruins have voices that call to earth and heaven for comfort and help. And that cry has been echoed from the Jewish people in all the Christian centuries. What is stated in this Lament of the first overthrow of Jerusalem was paralleled in the second. According to Josephus, in the year A. D. 70, when Titus marched on the city, it then contained two and a half millions of people, of whom 1,100,000 perished during the siege, and an immense multitude of men, women, and children were either sold into slavery, crucified, or thrown to wild beasts. The Temple was burnt to the ground, and its site ploughed over. And this agony was crowned by their sufferings when, in the fifth century, the Saracens broke on the city that had risen from the dust; and for the following centuries the most atrocious massacres and tortures were aimed at the utter extermination of the Jewish race, and were not far from securing it.

Their history since then has consisted of one long chain of sore calamities, banishments, exactions, exposure to pillage and torture, and the most painful forms of social ostracism and persecution. The Lamentations which we are considering have had their profound application in repeated desolations. For centuries the Turk has dominated the city, and her sorrows as delineated in these paragraphs have been constantly repeated. But surely they are nearing a conclusion, for the Mosque of Omar no longer dominates the city, the British governor is the supreme authority in Jerusalem, and the city itself is becoming increasingly beautiful and more thickly populated. In contrast, therefore, to this lament we turn to Isaiah 60. Already the city is arising to shine. She will soon forget the sorrows of her widowhood. The glory of the nations will flow unto her until that day when we see the New Jerusalem descend from heaven, having the glory of God and trodden for evermore by the happy myriads of the saints.

O Lord God, our heavenly Father, we thank thee that we live in these days, when the forecasts of thy prophets are being realized! We pray for the peace of Jerusalem, knowing that her recovery will bring peace and goodwill to the nations. Hasten that happy day, we humbly beseech thee! In Christ's name.

Wednesday, 11th. Lamentations 2. 1-12.

These chapters should be read carefully. They are great literature. In all lamentations over the fall of cities, states and na-

tions there have been no elegiacs to rival these.

In this paragraph it will be noticed that the whole of the desolations are referred to the Lord. In point of fact, they were due to the withdrawal of his saving help. If the Lord had so willed he could have preserved Jerusalem in the days of Zedekiah as in those of Hezekiah. The armies of Babylon might have perished as autumn leaves, as those of Assyria did. Why then did they succeed against Jerusalem at this time? The difference lay in the withdrawal of the divine help. God is, therefore, said to do what ensued owing to his withdrawal.

The forces of disintegration and decay are always present, and always at work. Insidiously, secretly, inevitably, they seek to undo. The only effective arrest which can be suggested is the presence and watchfulness and counteraction of the Almighty. When he is satisfied and well pleased the forces of resistance, renewal and reconstruction are mightily reinforced, and are sufficient to hold their own. But when he withdraws his antiseptic grace collapse must inevitably ensue. For all the centuries from the reign of David there had been a sufficiency of good in Jerusalem to warrant the divine antiseptic. But in these latter days there had been so hopeless a relapse that there was no reason for maintaining the city. Therefore the divine protection was withdrawn, and Jerusalem was wiped out.

This principle is capable of wide application. The existence of a life, a church, a city, a country is due to the grace of God antagonizing the inevitable forces of decay. He is not willing that any should perish. He is prepared to wait before cutting down the figtree in the hope that his dews and rain and sunshine should resuscitate and make it worth preserving. But when the limit is irrecoverably past the watchers in the Temple are heard to say, as on the evening before Titus took Jerusalem, "Let us depart!"

O my soul, see to it that thou dost not wear out the patience of eternal love!

O heavenly Father, we thank thee most earnestly for thy preserving grace, and that when the forces of disintegration have threatened us thou hast still borne with us, and resisted! But leave us not, nor our church, nor our state! Succor us still, by thy grace! In Christ's name.

Thursday, 12th. Lamentations 2. 13-22.

All these awful scenes took place during the siege of Jerusalem by the Roman armies under Titus; and may we not go further and interpret these chapters and our Lord's tears and words in Luke 19. 42-44 as anticipating those great reversals which are to ensue before the end of time, and which are recited in Revelation 18? It has been truly said that these visions not only recall the past, but anticipate the future. In other words, they are apocalyptic. A moment will come when all the fabric of human civilization will be put to sudden and searching proof by the fires of judgment, when all that is vain and evil and unrighteous will be exposed to the divine tests, and shrivel up and pass as a bad night-dream.

We live in view of that day. We know that this present situation holds in it no ultimate value of its own. It is preparatory, disciplinary and probational. It is not the end. It is not the final condition of humanity. It has within it many seeds that will endure. It has also much that will be reversed, much that will be purged, much that will be burned up as rubbish in the flames. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth and the works that are therein will be burned up. Seeing that all these things shall be dissolved, what manner of persons ought we to be, in all holy living and godliness?

What an awful denunciation is uttered in verse 14 of the failure of the false prophets! In Hebrew the word for prophet is akin to geyser, the rising up of the divine voice within the heart, or in society. But in Jerusalem that emblem had been sadly countered and neutralized. The prophets had uttered smooth things. They had restrained and choked the divine warnings. They had stood out against the appeals of Jeremiah. What an indictment is given in Jeremiah 5. 30, 31! But note that closing sentence: "My people love to have it so."

Pray for your ministers, that they may be enabled to withstand the strong currents of popular pleasing which swirl around our modern pulpit, and that they may warn society, and act as salt and antiseptics!

O judge of all the earth, before whom nations and churches, communities and individuals stand to be judged, we pray thee to influence our politicians, editors, and all who preach in our pulpits or teach in our universities and schools, so to warn our nation that we may not incur the doom of Nineveh, Babylon, Tyre, or even of Jerusalem! In Christ's name.

Friday, 13th. Lamentations 3. 1-21.

This passage is a touching poem on the sufferings of either the prophet himself or some patriot that had survived the siege and escaped deportation. Each verse contains three lines, and all the lines of each verse begin with the same letter. The successive verses follow the order of the Hebrew alphabet, probably to impress the poem more easily on the memory.

There is a profound beauty in those closing words, "Therefore I have hope." The speaker had been traversing the awful darkness of a very Gethsemane. He had suffered to the limit of human anguish. The plum-

met of his anguish had touched the bottom of the well. Therefore he had hope! It was as though he said: "I have had so much affliction and misery, wormwood and gall, that there cannot be any more to expect. The winter has been so cold and prolonged that the spring must, in the necessity of things, be near. It is impossible to think that the Lord should cast off forever, and be favorable no more. It is impossible that his mercy is clean gone for ever, and that his promise should fail forevermore. He cannot have forgotten to be gracious, and shut up his tender mercies, never to open them again. There are paroxysms of pain which are too great to last. There are agonies which exhaust themselves. There are experiences which so fill the pages with black-lettering that some singer, teacher, prophet must arise to turn these pages, which are full to the bottom, and begin a fresh page with blue lettering and gold."

Hope springs immortal in the human breast! "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the health of his countenance." He doth not afflict willingly, nor grieve the children of men. Be the day dreary, be the day long, at last it ringeth to evensong. In the meanwhile it is only in the darkness that we see the stars. Hope thou in God, for thou shalt yet praise him!

Give me grace and help, O my God, in this Gethsemane of anguish and sorrow! Make me calm, quiet, trustful! Help me to believe that the day will break, that thy face will one day smile, and that I shall come through the valley to the land of the leal! In Christ's name.

Saturday, 14th. Lamentations 3. 22-36.

It is as startling as it is delightful to find in this paragraph so striking a contrast to what has preceded it. The chapter begins with what has been called "a monologue of lamentation," but its last note has hardly died away when a chorus of glad thanksgiving breaks out. It is like a clear evening glow after a day of storm and rain. We see God's unfailing compassions, and the daily renewal of his mercy. It would appear as though Jerusalem had forfeited every claim on God, but clearly the ancient love was not exhausted, and the dawn of his present help forbade despair. Where there is the slightest sign of repentance the Lamb leads to living fountains of water, and God wipes away all tears from our eyes. Be sure to say to yourself each morning, however restless and weary the night has been, "Heart of mine, awake to new courage and hope, for the Lord is thy portion! Great is his faithfulness. His compassions fail not. Each morning they will come anew!"

It is beautiful, also, when the soul has learnt to wait for God. We are so impatient of delay, so urgent for the immediate interposition of providence. We don't give time for the silt to drop to the bottom, or the morning mists to clear away. The salvation of the Lord is on its way! It started before you felt the need and cried aloud for it. The divine forecast of your need has long ago anticipated the solace or strength you require, and the angel messengers have started. They are on their way, and the moment of arrival has been carefully determined. Not a moment too soon, not a moment too late! Just when heart is failing and hope yielding to despair, the relief guard will arrive. In the meanwhile absorb God's help and comfort and strength! God has no pleasure in your suffering, but he must have time to cut the facets of the diamond.

"Sit still, my daughter," said Naomi to Ruth, "he will not be at rest till he have finished the thing this day." My soul, sit still! God is on his way.

Quiet my throbbing heart, O God, I beseech thee! It is so restless, so fearful, so weary. Help me to await thy set time! Indeed my heart is not haughty, nor mine eyes lofty, but I long for thee more than they that watch for the morning!

Sunday, 15th. Lamentations 3. 37-54.

Having uttered those expressions of submission and hope which we considered in our last comment the prophet breaks out afresh in expressions of acute suffering. He trusts in God's justice and goodness, but his pain seems unbearable. All things were in God's mighty and tender hands, yet it seemed as though he had forgotten to be gracious, and had shut up forever his tender mercies.

But it was not really so. Amid all the hurricanes that swept over the Chosen People there was a gracious purpose at work, like the music of the cow-bells amid the storm of the Friburg organ. That tremendous catastrophe beneath which the Jewish nation was groaning was the beginning of the redemption of God's people from the tyrannies and idolatries of the past, and the setting up of the Messianic kingdom. "The Jews had to be made kingless that their king might come to them. Their captivity was their weaning from idolatries so as to behold their God." The Almighty needs a long day and a wide space. Remember the years of the right hand of the Most High!

Thank God that you are a living soul, and do not complain! Whilst you have life you can have love. Life holds the key to sympathy, friendship, kinship, communion with nature, and the fellowship of poets, preachers, and holy biographies, which inspire and teach. How often do the shocks of life which seem to leave us sore and bare leave us also enriched in friends, in honor, in love, and in a new realization of God's ever-present aid! Indeed, one hardly knows

what God, love, human friendship, sacred literature, and nature mean until we have lived through the dark night of sorrow. It is worth living, even though it cost us all that the prophet here laments. Autumn and winter may strip your leaves, or blight the fruit today, but so long as your roots reach out beneath the soil you will see lovely summers and fruitful autumns. And beyond is eternity, that will give thee its everlasting kiss of light and love and joy. Be of good cheer!

We thank thee, O Father, that thou hast given us life! We will not complain of its ills or of thy discipline, but rather look forward to that glad moment when this corruptible shall put on incorruption, and this mortal immortality. In Christ's name.

Monday, 16th. Lamentations 3. 55-66.

Jeremiah thought that he and the survivor of the siege and fall of Jerusalem had reached the maximum of misery. They were in the lowest dungeon. No ray of light penetrated. No friendly footstep was heard on the descending staircase. No sound of mother earth floated down from bird, or child, or human love. But there was one ear that heard the cry of the imprisoned, though it failed to reach the ear of human sympathy, or extract a tender response. God drew nigh, as when a mother hastens to the crib of her child. "I called upon thy name, O Lord, out of the lowest dungeon." The prayer for sympathy and help was hardly articulate. Strength and resource had come to whispering. He called it his "breathing."

"Thou heardest my voice!" Yes, God heard it! In his heaven he heard it. No sigh, however soft, is too soft. No prayer, however clothed with sobs, is too inarticulate. No cry, however feeble, is too feeble. Thou heardest my voice! Thou didst not hide thine ear from the breathing which could hardly record continued existence on the mirror held against my lips! It is impossible for these poor words of mine to unfold to my readers the exquisite beauty and comfort of such words.

But God is not content with listening, or even with drawing nigh. "Thou drewest nigh in the day that I called upon thee, thou saidst, Fear not!" Fear not that I have forgotten thee! Fear not that thy strength will give out! Fear not that the anguish shall be too keen! Thou shalt know that One is pleading thy cause who loves thee and has placed thee as a signet ring on his finger. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, and is making intercession that thy faith may not fail.

O Saviour mine, I trust thee! Again and again thou hast shone into the dark dungeon of my soul. Thou hast heard my whispered words. In the day when I called thou camest nearer than breathing, and more real than hands or feet.

Tuesday, 17th. Lamentations 4.

There is a terrible word in the older translation of the Bible which has been modified in the Revised Version. In the one, 1 Corinthians 9. 27 is translated, "Lest by any means I should be a castaway"; in the other, "Lest I should be rejected." In a booklet, published long years ago and containing an address which Mr. Moody appreciated, I dwelt on the awful warning suggested by the apostle's words. After he had founded so many churches, written so many epistles, and exercised so wide an influence, in his quiet moments he faced this awful nightmare that God would cease to use him, casting him aside, and selecting others to fulfil the commission which otherwise would have been his.

We cannot suppose for a moment that the apostle thought that when once the believer has fled to Christ he can be cast out to the weeping and gnashing of teeth of the wilfully wicked. When he begins a good work he carries it out to a triumphant issue. The psalmist was justified when he sang, "The Lord will perfect that which concerneth me. His mercy endures forever. He will not forsake the work of his own hands." But though we may still remain God's children he may have to perform his work in the world through others than ourselves because we have become unfit for his use through our pride, self-sufficiency, neglect of the inner life of our souls. In that sense we may truly become castaways.

It is an awful moment when Christ says: "Thou hast served me well, but thou shalt serve me no more. I am compelled to call another to fill thy place, more alert, more obedient, more consecrated than thou." But of course the master may restore when the lesson is learnt. So with Jerusalem. She was a castaway because she had ceased to serve God's purpose, but she had a second chance, and apparently she is about to have a third.

O my Lord, prevent it that I, or thy church, or our fatherland, should ever become a castaway! Have mercy on us, and forgive the sins and failures, the indolence and waywardness, with which we have served thee, and once more take us and our people in thy hand, and use us once more for thy own great purposes! Cast us not away from thy presence, and take not thy Holy Spirit from us!

Wednesday, 18th. Lamentations 5.

The agonies of the siege and of the storming of Jerusalem with the subsequent horrors had so burnt themselves into Jeremiah's heart, that he could not refrain from a final enumeration. In verses 19-21 he therefore prays to the God of their fathers that he

would not forget or forsake forever, but that he would turn the people back to love and loyalty, and renew them as in the days of old. It is touching and beautiful! Other nations and countries have passed through similar agonies, but the elegies over their fate have not secured a worldwide hearing. Those of the Jews have spread through all the world, and remain fresh and arresting because of that great future when once more this extraordinary people will become the executors of the divine purpose.

The closing prayer is beautiful. It is based on the fact (19) that God abides, or sits, as king forever, and that his throne is from generation to generation. He is the unchangeable lover, and though our sins and iniquities have risen as a great cloud to obscure the sunshine he remains as ever, yearning to withdraw the prodigal from the far country and clasp him to his heart. That is the one great, unchangeable and eternal fact. God is grieved over our sins, and withdraws his help, but he loves us still. He abides faithful, and cannot forget. He abides forever, and cannot forsake. He only seems to forsake so long as we continue impenitent and content to stray. Just so soon as we wish to return he will give us grace to return, and will welcome our return. Directly we desire to be to him as in the days of old he will bring us again. "When," in answer to this prayer, "the Lord turned again the captivity of Zion, then were we like them that dream, then was their mouth filled with laughter, and their tongue with singing. Then said they among the nations, The Lord hath done great things for them!" He will do the same for any of us.

This is also our prayer, O Lord our God, turn us again! Let thy heart call to us effectually across the wild mountains of division, till we arise and come to our Father, saying, We have sinned, receive and forgive! In Christ's name.

1 CHRONICLES.

Thursday, 19th. 1 Chronicles 4. 9, 10. Read also Matthew 21. 31-46.

This little history of Jabez, inserted amid genealogical tables, is like a green oasis in the midst of the wilderness. There must have been some disaster or sorrow impending over his mother's soul which led her to give this name to her child, but the qualities of his character lifted him above the anxieties of his birth and the rest of his brethren. Prayer was evidently the breath of his life, and this holy habit lay at the foundation of his courage, character, and success.

Do we call upon God often enough, sincerely enough, earnestly enough? Luther said, "I have so much work to do today that I shall never get through unless I can give three hours to prayer." Many similar sidelights are given in biographies and diaries. We ought not to wait for some great emergency to compel us to pray. As loving children we should seek continuous communion and fellowship with God. The best way of inciting prayer is to read the Word of God, thoughtfully and devotionally, presenting its promises to be cashed.

The prayer cited here is not definite, but certainly all of us need God's blessing. He is greater than our heart, and knows all things, and will put the proper interpretation on our requests. We know not what we should pray for as we ought, but the Spirit will intercede for us with groanings that cannot be uttered. It is perfectly legitimate, also, to ask for an "enlarged coast" that we may have greater and wider opportunities of helping others. God has many vacancies to fill as one after another of his faithful servants is called home. Do not seek notoriety for proud and selfish reasons, but that you may make the fullest possible use of the few years allotted to you!

We can all join most sincerely and heartily in the closing petitions that God's hand may be with us, and that we may be kept from evil. Just as a father puts his hand on the lad's hand when he draws the bow, or drives the horse, or turns the wheel, so we need God's hand as in Acts 11. 21. Shall we not also pray to be kept from the evil which is in the world, the tongue of the slanderer, the guile of evil companions, and the fascination of impurity?

Lord, teach us to pray, and lead us into such fellowship with thyself that thy hand may ever be with us, and thy care over us, and thy love the ruling passion of our lives! Be to us a living presence, shedding light, life and love on us and through us to others!

Friday, 20th. 1 Chronicles 11. 10-25.

In the consideration of this book we are dealing only with the outstanding incidents or details which are not specially emphasized in the Books of the Kings. These verses are specially interesting as casting a light on the gathering around David when he was an outlaw, with a price on his head, of the men who became the nucleus of his all-victorious army. Among these mighty men were Jashobeam, who is said to have speared three hundred foemen; Eleazar, who had held a plot of barley against a strong Philistine raid; Benaiah, son of the high priest, who threw aside his ephod to come to David's support, and who killed a lion in a cistern or cave in which they two had sheltered, and also an Egyptian of enormous stature; the three heroes, who made their way through the Philistine host to fetch water from the well of which David had often drunk in his boyhood.

What a list it is! We are reminded of the Pilgrim's visit to the Armory, as Bunyan depicts it. Is there not also a true analogy here to the events which succeeded each

other in the history of the church? Our Saviour is, so to speak, still an outlaw, so far as the world is concerned, and his kingdom is in process of formation, whilst the god of this world is still on the throne. But his host is mustering. They are coming from East and West, from North and South, and are enlisting under his all-victorious banner. What is your attitude towards this exiled prince? Have you come out of the vast crowd which still acclaims Saul? Have you allied yourself with the great host which is gathering around the prince of the kings of the earth? Have you ever brought him the refreshing draught of love and faith that springs from the wells, not of Bethlehem, but of eternity? The day of Gilboa is near when the god and ruler of this world is to be cast out: will you then be recognized as one who dared to go out to Christ without the camp, bearing his reproach?

O Son of God, the world has not known thee, but we have known thee! Thou didst refuse the kingdoms of this world when offered by Satan, but thou hast won them by thy cross. Help us to stand beside thee, bearing thy reproach and presently sharing in thy victory!

Saturday, 21st. 1 Chronicles 12. 1-22.

The additions to David's army were not confined to individuals. A band from Saul's own tribe, Benjamites, armed with bows and able to use them and their slings equally with the left hand as with the right. Mighty men from Gad, on the further side of the Jordan, who in their eagerness to join David's host swam the river in time of flood, so determined were they to get to David, their faces like lions, their feet swift as gazelles. They were able, also, to handle shield and spear with equal dexterity. A band of heroes even came from Manasseh, all men of valor. How beautiful was the response of these stalwarts when David challenged them in verse 18! "Thine are we, David, and on thy side, thou son of Jesse! Peace be to thee! Thy God helpeth thee!" "Day by day," says the sacred writer, "there came to help him other allies and friends till he had a great host, like the host of God."

A great host gathered around him after Saul's death, and when he had set up his throne at Hebron, but surely the inner circle must always have been those who gathered to help him when his fortunes were at a low ebb, and he was an outlaw with a price on his head. We repeat the thought of yesterday, and urge the claims of Christ in these days when the magnet of the cross is inserted in the heap mixed of dust and steel filings, and only the true metal will feel the divine attraction and emerge. "I, if I be lifted up on the cross, will attract all men,—i.e., all kinds and conditions of men,—unto me!" So spake our Lord. Let us repeat these words together which come echoing back from Adullam's cave, "Thine are we, O Saviour! Thine, thou Son of God! Peace, peace be to thee, and love and faith and everlasting joy! The hosts of heaven are on thy side, and God, even our own God, waits to bless us, and to speed thy cause and ours." Can you say that to Christ? But remember that if you really mean it, if you are true and faithful, the god and prince of this world will be against you. Some day he will be cast out, but till that happy hour when the bottomless pit will receive and the cleansing fire consume we must remember that we do not belong to his régime which is doomed. He has no claim on us.

We surround thee, O blessed Lord, with our loyal devotion and love! May we be numbered with thy saints, and included in thine all-victorious army! May we never betray thee, never fail thee, never be discouraged; and when thou shalt come to thy throne; as thou wilt, may we share thy glory, triumph, and everlasting joy!

Sunday, 22nd. 1 Chronicles 12. 23-40.

The only surviving son of Saul's family was a boy of twelve, lame of both feet, and clearly unable to guide or rule the national life. The tribes, therefore, naturally turned to David as the one man who could consolidate and lead. A grand deputation of elders, representing the whole country, waited on him at Hebron, accompanied by numbers of tribesmen. They proclaimed themselves "his bone and flesh" with vast enthusiasm. Their gifts filled the Hebron valley with flour and raisin cakes, wine and oil, cattle and sheep; and a three days' feast was held. David was in his 38th year. His proudest ambitions for the good of his country seemed about to be realized, and he was conscious that the kingdom of Saul was now turned over to him, "according to the word of Jehovah."

Everywhere "men that had understanding of the times, and knew what Israel ought to do" hastened to acknowledge David as king. The men of war, who could order a battle array, came to him with a perfect heart. And the tribe of Levi, including Jehoiada, Zadok, Nathan, and Gad, gathered to him with all the weight of their priestly office and prophetic gifts.

May we not find in this unity and enthusiasm a picture of what shall be when our Saviour will become the enthroned king of the earth? Too long has Satan, the prince of this world, held sway. He said to Christ in the wilderness temptation that all the glory and authority of all the kingdoms of the world had been given to him, and that he was competent to give it to whomsoever he chose. It was not thus that our Lord has won the kingdom. He has won it by battle, won it by the cross, and won it as the gift of the Father; and one day soon we

shall see the nations come around him, as the tribes around David, saying, "Rule over us, O Lord! Take to thyself thy great power and reign! Thine is the kingdom, the power and the glory." For he must reign till all enemies are beneath his feet.

Hasten thine advent, O blessed Lord! Too long has thy throne been usurped. Too long has the god of this world held sway. Come in the glory of thy grace and love to stay the woes of time by introducing the thousand years of peace!

Monday, 23rd. 1 Chronicles 13.

One or two particulars are given here which add some details to the story as told in the Book of the Kings. We learn, for instance, that all the tribes were invited to attend the removal of the ark from Kirjath-jearim on the outskirts of the hills of Judah to the sumptuous tent or tabernacle prepared on Mount Zion. The excitement spread over all Israel. The 132nd Psalm tells us that men talked about it at Ephratah in the South of the land, and it was the subject of eager anticipation even amid the forests of Lebanon. All the nation was deeply stirred to bring up the ancient ark, the symbol of the meeting between God and man, to the center of the national life. God grant that we may live to see a revival of religion that shall embrace the world!

As the procession moved down the hill the oxen stumbled, the ark was thrown forward, and Uzza stretched out his hand to steady it. The 29th Psalm is connected with this act in the Septuagint. The tragedy of his sudden death arrested the entire program for three months, when the carriage by the cart was altered to the bearing of the sacred emblem on the shoulders of living men. The lesson is, of course, clear that God required not mechanical but living service.

Each home should resemble that thrice-blessed house of Obed-edom where the ark rested. It is the emblem of the home where religion reigns supreme. I love to think of the home life of my beloved friend, Dr. A. J. Gordon of Boston, as depicted by his son. The old grandmother with but two books, the Bible and Bunyan! Her devout, sweet and humble character, so deep and rich! The morning and evening devotions, which would be wafted into the summer air as the aroma of the village! The mother's unrecorded sacrifices and solicitous care! We can fancy it all. There was many an Obed-edom home in those days, and they reared splendid characters. Why cannot the present generation follow in their steps?

We thank thee, O Father, for the sacred memories of the holy homes from which many of us came: and we humbly pray that we may be enabled to build after the same fashion, so that our children and children's children may carry everywhere the aroma of their earliest years! In Christ's name.

Tuesday, 24th. 1 Chronicles 14.

The Philistines realized that a new era was dawning on Israel, and made two supreme efforts to arrest their growing might. Their first attack was repelled with such vigor that they abandoned their idols on the field of battle in their panic-stricken flight, and these were contemptuously burned. A second invasion followed, which was repulsed with equal success. They had penetrated almost to Bethlehem, but David fell on their rear, his march being directed by a rustling of the leaves of a mulberry wood. It seemed as though the murmur of those leaves was due to the march of unseen hosts hastening to reinforce the army of Israel. In each case David consulted the Urim and Thummim stone for the indications of God's will, and he was conscious that the celestial armies were coöperating in his behalf.

There is much to help us here. First, we must ever bear in mind David's habit of inquiring of God: see verses 10 and 14. Too often when we are confronted by difficulties which threaten our wellbeing, either in our personal concern or in connection with God's work, we begin to devise measures and precautions for our defence. How often these fail us in the hour of stress! Well is it when we hush our hearts and refuse to listen to the voices which urge on us the necessity of doing something, and inquire of God. Nothing can happen to us when we are doing his will for which he cannot and will not give direction.

It is quite obvious that we may have to do or say something, but it will be given us in the same hour. There is a way out of every labyrinth. There is a pathway through every forest. There is a key to victory over the Philistines. And these will become apparent. More than this, if we are stilled before God in the patience of hope and the silence of faith we shall presently hear the tread of celestial reinforcement and succor. "There is none like unto God, who rideth on the heaven for thy help, and in his excellency on the sky"!

Quiet our fearful hearts, O God, when we are assailed on all hands with anxiety and fear, that we may not forfeit thy help through unbelief or failure to inquire: but guide us to faith in thyself by the teaching and prompting of thy Spirit, that we may stay our hearts on thee and be prepared to receive from thy fulness grace upon grace, guidance, and succor! In Christ's name.

Wednesday, 25th. 1 Chronicles 15.

We have already, when reading the Kings, considered the bringing of the ark to Mount Zion, but here there is an added feature of the music which accompanied the procession, 16-24. It has been truly remarked that music and poetry were the very breath of David's life, and both were steeped in the devotional color of his mind. This spirit

dated from the shepherd life of Bethlehem, and never deserted him through the vicissitudes of his wanderings. The uplifting, soothing, inspiring notes of religious music had so far alleviated his sorrows and ennobled his life that he evidently realized the immense service they were capable of rendering to the national life. Thus the Psalter came into existence, which ultimately became the repository of the compositions of other singers before and after, but which was at first a collection of the sacred lyrics of David and the musicians named here.

The 24th Psalm clearly bears evidence of its composition on the entrance of the ark into Jerusalem, and the psalm in the following chapter is expressly stated as being delivered on the same day into the hand of Asaph and his brethren. Amid all the responsibilities of establishing and consolidating his empire David was always the singer. The members of the tabernacle choirs numbered some four thousand, and the instruments of music seem to have been due, in large measure, to David himself. Women were included in the sacred choirs, 1 Chronicles 25. 5, 6; Psalm 78. 25.

We may well stay here to inquire whether we are not forgetting the apostle's suggestions in Ephesians 5. 19 and Colossians 3. 16. Our devotions are often so hurried that we content ourselves with a few texts woven together from various parts of the Bible, and a minute or two in petitioning God's help. We can hardly wait long enough to incite our souls to worship and praise and song. The choirs of our churches must not do all the singing for us! See how the community singing of the present day is swaying great assemblies, and uplifting even our politics. Let us learn from Bunyan's Pilgrim: "They laid him in a large upper chamber whose window opened toward the sun-rising, where he slept till break of day, and then he awoke and sang."

Put a song in our hearts, O Spirit of love, that we may not only thank God for his great goodness, but rise on the wings of praise and adoration to join with the redeemed, with angels, and with all the heavenly choirs in songs of ever-increasing love! In Christ's name.

Thursday, 26th. 1 Chronicles 16. 1-22.

This psalm was composed by David to celebrate the entrance of the ark into the temporary tent or tabernacle in which it remained until the Temple was erected. It is repeated in parts in Psalms 105. 1-15; 96. 106-108. The king and his people were unwilling to destroy the old Tabernacle, and therefore a double service was maintained, that at Gibeon by Zadok and that at Jerusalem by Abiathar.

The verses chosen for today occur in Psalm 105. 1-15, which deals with God's unfailing faithfulness. Note that ringing summons to extol the great deeds of Jehovah on the behalf of his people. We are bidden to make known, to sing, to talk, to glory in him. They that feared the Lord, in the days of Malachi, spake often one to another, and we may well question ourselves as to whether we speak often enough in our families and with our friends of what the Saviour is to us. Such talk brought about and dated the conversion of John Bunyan:

"Upon a day the good providence of God called me to Bedford to work in my calling, and in one of the streets I came where three or four poor women, sitting at a door in the sun, were talking about the things of God. Their talk was about a new birth, and the work of God in their hearts. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been comforted, refreshed, and supported against the temptations of the devil. There was such appearance of grace in all they said, they were to me as if they had found a new world. My own heart began to shake and mistrust my condition, for I saw that in all my thoughts about religion and salvation the new birth did never come into my mind, neither knew I the comfort of the word and promise. I left the women and went about my employment, but their discourse went with me. I was greatly affected with their words."

As he returned home that vision possessed him. He saw people on the sunny side of a hill while he stood shivering in the cold. He knew what made the difference between those who were outside and those within. Oh, if he could only pass through that wall and warm himself at their sun!

Let us not be afraid of speaking of the things of God, especially if children, seekers, or beginners are within earshot!

O blessed Spirit of God, we pray thee so to fill our hearts with thy love, and with the love of Christ, that we may be impelled to speak of him more constantly, more lovingly, more gladly, that those who listen may be led to seek the friendship and companionship, as well as the Saviourship of our blessed Lord! In his name.

Friday, 27th. 1 Chronicles 16. 23-43.

The psalmist now turns from the immediate vision of Israel, and celebrates God's kingdom as extending over all the earth. Outlying nations are called to join in the coronation anthem, and presently all nature is appealed to in its heights and depths, heaven and earth, sea, plain, and forest. Not one can be omitted. It is said that Handel once stopped a whole orchestra because he could not hear the piccolo. The psalmist's purpose is to set the whole creation singing the high praise of God.

The apostle teaches in Romans 8. 18-25 that the whole creation has been affected by the entrance of sin. It groaneth and travaileth. Goethe said that when he climbed a hill in the neighborhood of his home at

nightfall he could hear nature sighing like a fettered damsel, crying to be released. There is no rose without its thorn. No grouping of the inmates of pen or fold that does not include some feebler specimen. But this is only temporary, for when Christ has been able to carry out his entire plan creation herself shall be delivered from the bondage of corruption, and shall sing as the sons of the morning sang when the creator looked on the works of his hands and saw that they were good.

There was evidently one theme of which the minstrelsy of Israel never wearied. It was—as expressed in verse 41,—that God's mercy endures for ever. The psalmists were quick to notice and record the storm clouds that hovered over and threatened the prosperity and peace of their national life, but they knew that these were transitory and evancescent, and that behind and beyond them was the blue canopy of love and mercy. Some people will discover a wreath of cloud on an all-blue sky. Be it ours to discover the blue patch when the rest of the sky is overcast!

Give us grace, O Father, to trust thee utterly, for thou dost not grieve Thy children needlessly! Help us to believe that thy mercy endureth for ever, and to live in that faith, that in the saddest moments we may be prophets of hope and songsters of the good time coming! In Christ's name.

Saturday, 28th. 1 Chronicles 17. 1-15.

David's heart was set on building a magnificent temple like those of the countries around, which would be the center of the national religion. He was, also, grieved to be living in a house of cedar whilst the ark was under curtains. In 1 Chronicles 22. 8 we have one reason why his proposal could not be accepted; and probably the keen spiritual insight of the prophet felt that a splendid temple service might divert the popular mind from the essential elements of true religion to the outward and ritual. It is quite right for us to see to it that the house of God should be worthily furnished and maintained, but after all God is a spirit, and they that worship him must do so in spirit and in truth, undiverted by the outward and sensuous.

We are quite prepared, however, that the church of the living God should, at this juncture, continue to live in a tent, i.e., should realize that this is not her rest, but the transition condition which looks for its consummation in the eternal world, where the strife and war of the present are forever consummated in her blessedness as the spouse of Christ. When the Lord returns to take his own to himself the pilgrim stage of the church will be finished. She will no longer dwell in tents, and there will be no temple yonder, because it will be all temple. Here there is constant flux and change,—the shifting tenets of fresh philosophies, higher criticisms, theological opinions and various methods and views, but all these will pass away as the tent of the pilgrim, and will be superseded by one glorious structure in which the Lord will take his place as the shepherd and bishop of our souls, and the chief shepherd of the flocks of men.

Let each of us ask this question of the innermost chamber of the heart, Do I belong to that one and only church? Do I realize that all the forms in which men have tried to express themselves belong to the fighting period,—"Thou hast shed much blood,"—and that the true Temple arises as in 1 Kings 6. 7, without outward display?

No workman's steel, no ponderous axes rung:
Like some tall palm the noiseless fabric sprung.

Lord Jesus, we thank thee that thou art building thy one church amid all the distractions of our time, and that one day we shall see her beauty when thou dost take her to thyself! In the meanwhile may we be careful to make our own calling and election sure!

Sunday, 29th. 1 Chronicles 17. 16-27.

There are times in all lives when we pour out our souls in a great agony before God. Some crisis in the church, which threatens the uprising of a hot and painful controversy! Some anxiety in the family, when the sins of an Absalom threaten an open rupture or the suffering of a little child gives sleepless nights! Some development in the commercial world, which threatens the painstaking work of our lives with disaster! At such times we pour out our souls in an anguished pleading. Even our Lord in Gethsemane poured out his soul with strong crying and tears.

But that is not our happiest and usual approach to God. On the whole we find the river of life flows more placidly. There are rocks and falls where its current becomes agitated and torn, but on the whole it flows more peacefully, reflecting on its bosom the divine promises and acquiescing in God's will. Such a condition of soul is reflected in two sentences of the passage before us, "David the king went in and sat before the Lord," and "Do as thou hast said!" "Faith," says Coleridge, "mighty faith the promise sees, and trusts in that alone, laughs at impossibilities and cries, It shall be done!" Surely we all know something of this attitude. We take hold of a promise from our Father's lips, and guaranteed by the gift of his Spirit to our hearts, and we realize that that promise is equivalent to performance. We say simply, "Do as thou hast said," and we await the unfolding of the divine performance, which most often comes in ways far other than those we had expected. Whilst looking in one direction it has come in another. In that attitude of trustful expectancy we should remember to say with David, "Let thy name be established and magnified forever!" We can

wish for no gift which is inconsistent with the glory and coming of our Lord, or the fulfilment of his purposes.

This attitude makes Scripture real. Too often the Word of God is set aside to make way for proposals and efforts of self-help. It is so much easier to run to and fro, to arise and do something. Let us beware of this hurrying and impatient mood, and bid our souls, "Wait patiently for the Lord," sure that he will give our heart's desire as interpreted by his love.

Still my impatient heart, O holy Father, that I may humbly await thy leisure and believe that though thy help seems to tarry it will arrive at the precise moment when it will help me most efficiently! Give me grace to say with thy servant of old, My soul, wait thou only upon God, for my expectation is from him! In Christ's name.

Monday, 30th. 1 Chronicles 18.

The first twenty years of David's reign seem to have enjoyed comparative peace. At the end of that period his wars began to assume great proportions, but the Lord gave victory to David wherever he went. We are not called on to deal with the foes that arose against David and his kingdom, but there are still "wars of the Lord" in which each of us must bear a share. We fight not against flesh and blood, but against the principalities and powers in the heavenlies.

But as Israel fought under the direction of David, so we are called to fight under the direction of great David's greater Son. As priest he pleads the merit of his blood, shed for the remission of our sins; as king he exerts his power against the great enemy of souls; and in each of these aspects we must revere, love, and follow. May it not be that the weakness of your Christian life is due to the fact that you have viewed him only in the light of Calvary, and have not realized that he is a prince as well as a Saviour, a king going forth with his armies as well as a priest ever living to intercede? He sits and rules upon the throne of the universe, and will ultimately subdue all rule and authority and power. He must put down everything that opposes his righteous will, but he wants our help, which may be given in the form of generous gifts of money to help those who are in the thick of the fight, or you may find a sphere of testimony, hardship and service awaiting for yourself.

What majesty there is in those words of Zechariah, "He shall sit and rule upon his throne"! He sits because his atoning and mediatorial work is finished. He rules because his enemies have yet to feel the weight of his authority. But this world will never be at rest until all enemies are beneath his feet, and the last of them—death—is destroyed. That victory, however, is sure, 6, 13.

Our Saviour-king, king of Salem and priest of the most high God, we thank thee with heart and soul that thou didst make a sufficient sacrifice and at-one-ment to put away sin; and we hail thee as our leader and captain! Teach us to wield thy weapons and to win out in this thy all-victorious campaign!

Tuesday, 31st. 1 Chronicles 19; 20.

It is evident that the surrounding nations felt that the growing power and splendor of Israel constituted a menace to their existence, and therefore these leagues were constituted. David did not take the field himself, but entrusted the whole command to Joab, who proved well worthy of his confidence. He stirred the hearts of his men by his brief soldier-like address as in verse 13. Fired with this belief that they were fighting for Jehovah and with his aid, the men of Israel rushed on their foes and scattered them in headlong flight.

It is an inspiring motto, "Let us play the man," especially if we insert the word Christian before man; or better still, speak of "the Man" Christ Jesus. Oh that we might show ourselves worthy of him! And this must be our habitual position. We must always be on the watch to be worthy of Jesus Christ. We have no right to call ourselves Christians unless we play our part as the worthy followers of Jesus. If we reserve our religion for certain days, places and actions we fail to exemplify the spirit and life of our Saviour. Does the owner of a slave expect his ownership to be curtailed and narrowed after this fashion? Would Joab have been satisfied if his soldiers had only played the man on the parade ground? The world does not see us in the religious exercises of the closet and the church. It has no idea, therefore, of our penitence, the eagerness of our desire for a righteous and noble life. No, we must play the parts of Christian manhood and womanhood out yonder on the great battlefield of the world. Everything in life must be done as under the eyes of Christ. Saintly souls in every age have evaded the exigencies and demands of public life, and have sought obscurity and silence, but this type of piety must not be considered as the true norm of Christianity. No, out there with Joab we must withstand the onset of the powers of darkness, and win out for Christ. Of course there must be sacred hours in the armory where we sharpen our weapons, and in the king's palace where is detailed the plan of campaign, but the choice men of Israel must be put in array, 10.

Lord Jesus, make us more fit to bear thy name and fight beneath thy standards! May we not flinch from the bearing of testimony and following thee as thou ridest forth on thy white horse, conquering and to conquer! May we be steadfast and immovable, always abounding in thy work, and following closely behind thee!

Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Changing Nations.

Mussolini and the New Italy, by Alexander Robertson. Fleming H. Revell Co., New York. 156 pages, illustrated. $2.

A book we are glad to read. It answers questions about Mussolini and Italy for which we have long awaited reliable answers.

Dr. Robertson first went to Italy in 1881, so he knows its history since the political unification in 1870. Especially informing is what he writes about pre-war political and social conditions.

Mussolini, who was born in humble circumstances in 1883, had a gentle, refined Christian mother, and a rather boisterous father, who identified himself with the Socialists. His character and life have been shaped by this heritage. His life has always been adventurous and unusual. After schooling he spent several years traveling in Switzerland, France, Germany, working as a day laborer for his support but all the time reading and studying. Returning to Italy he made his mark as a Socialist journalist. Then the War, when Mussolini showed courage and initiative in the service, and was retired badly wounded. After the War the Bolshevists almost upset Italy,—but Mussolini forged to the front, and organized the Black Shirts, whose march on Rome 300,000 strong on October 28 1922 marked the turning point in the new Italy.

Dr. Robertson believes in Mussolini, and credits him with true democratic spirit and method. Without discussing the pros and cons of Fascism he sketches its manifest results in the present condition of government, finances, industry, education, health, morals, etc., and sees advance and welfare all along the line. He lights up his facts with anecdotes, which with 16 full-page illustrations give the reader a personal touch with Mussolini.

That Mexican! by Robert M. McLean. Fleming H. Revell Co., New York. 184 pages, illustrated. $2.

A newsy recital of the whole Mexican case as a typical Mexican would be affected throughout.

Back in the past the Mexican Indian was religious, mystical, and he retained these characteristics under Aztec and Spanish domination, and down to the present. The story of the monopolizing of his land by conquerors, by the church, and by later grabbers, spreads out the background which the present new nationalism is trying to correct. It is a horrible story of cruelty, oppression and injustice.

The achievements of the new nationalism are sympathetically approached, with their hopeful promises in matters of child welfare, education, health, industry. It is felt that state and church are both wrong in the present impasse, and must agree to compromise, each yielding something.

The question of Mexican immigration into the United States is carefully summarized, always from the viewpoint of this average Mexican. His lot has not been easy in America,—mostly seasonal jobs that keep him on the move. He rarely becomes naturalized. What can Romanism, Protestantism, the government, do to give him and his family a chance in life and character?

This author proves to be a well informed guide through the problems involved throughout the book.

Biblical Themes.

Do You Know Your Bible? A Bible Question Book, by George A. Birmingham. Payson and Clarke, New York. 160 pages. $1.50.

General Papers 1 to 37 each contain 25 questions taken at random from the Old and New Testaments. The answers usually depend on a verbatim knowledge of the Bible. There are also 23 Special Papers, that is, questionnaires on special subjects such as animals, parables, women, food, meanings of names.

The papers are not too hard, but most persons who try this book will need a concordance, we imagine, to fill out their delinquencies.

A book like this will help to pass an hour or two profitably on a Sunday afternoon or evening.

Harmony of the Life of St. Paul according to the Acts and Pauline Epistles, by Frank J. Goodwin. American Tract Society, New York. 240 pages. $1.50.

Third edition of a useful study. An outline of Paul's life is adopted, and every reference is then printed in full according to this outline. Brief notes accompany the sections. An Appendix discusses some 17 moot questions, such as Paul's visit to Arabia, his sufferings. Indexes of places visited by Paul and of persons connected with his life are also appended.

Taken altogether it is a handy volume for the study. It will be especially useful while the International Sunday school lessons spend six months on Paul beginning this month.

Intimacy with Jesus, by Charles M. Woodman. Macmillan Co., New York. 182 pages. $1.75.

An effort to understand the inner life of Je-

sus and bring him into more intimate fellowship with mankind. Hence the objective facts of his life are not the prominent matter under consideration, but his spirit, his inner attitudes. Among the titles of the 15 chapters we have, for instance, "The Awakening Soul," "Longing for Fellowship," "The Way of Sacrifice."

The author is a Quaker. He is meditative, mystical, in style. One must read slowly to digest the substantial food presented.

Paul the Man: His Life, His Message, and His Ministry, by Clarence Edward Macartney. Fleming H. Revell Co., New York. 221 pages, with map. $2.

This study of Paul is in 18 chapters. Dr. Macartney sticks close to Scripture for his outline. There are few quotations from others. The author takes the Scripture narrative, and interprets and illuminates it. The chapters read more like essays than sermons. There is little or no discussion: only straightforward unfolding of Paul's life and labors and teachings and influence. Paul certainly lives again in these pages as the greatest man since Christ.

Prophetic Pictures of Christ: A Presentation of Old Testament Types of Christ and His Work, by James H. Todd. Bible Institute Colportage Association, Chicago. 136 pages. $1 net.

Personal acquaintance with the author predisposes the reviewer to welcome this book: for Mr. Todd knows his Bible, and has had long experience preaching it in China and teaching it in this country and Australia.

This book restates the typical teachings of the Pentateuch from Adam onward,—24 separate persons, etc. Scripture references usually justify the typology. There is no extreme fancifulness.

Presentday students of the Bible miss a lot if they are ignorant of such studies as this.—F.

Who Is the Great "I Am"? by Keith L. Brooks. Biola Book Room, Los Angeles, Cal. 85 pages. 60 cents.

A Bible study of 20 attributes of Jesus of Nazareth, who is identified with Jehovah, the "I am" of the Old Testament, manifest in the flesh for the salvation of the world. Weighty quotations from many authors support the argument throughout.

Of Missionary Interest.

Five World Problems, by Charles E. Jefferson. Fleming H. Revell Co., New York. 153 pages. $1.50.

Dr. Jefferson's style of writing is clear as crystal. The five treatises of the present volume, depicting the situation in India, China, Japan, the Philippines, and Hawaii as it impressed Dr. Jefferson on his recent world tour of thirteen months, were first delivered as informal addresses to the congregation of Broadway Tabernacle and then dictated to his secretary for publication. This method has given them the liveliness and freshness of intimate conversation. The book has no dull pages. That they present an exhaustive study of these great and complicated world problems Dr. Jefferson would be the first to deny, but they are full of accurate information and broad and generous treatment. It is perhaps easier to formulate a solution for the Oriental problems if one has not resided in the Far East long enough to discover all the varied elements which are involved in the life and thought of the nations of that vast territory.

Straight thinking and humane feeling characterize Dr. Jefferson's treatment of England in India, of the United States in the Philippines, of the world in China, of the Japanese in America, and the mixed races in Hawaii. Christian brotherhood and an uncommon amount of common sense would seem to iron out so many of the difficulties, as the book presents them.

We heartily commend the volume as a means of clearing bewildered thought and relieving the ignorance of the uninformed on the important matters which are constantly treated and not always elucidated by the daily press.—L. M. N.

Friends of Africa, edited by Jean K. Mackenzie. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. 250 pages, illustrated. 50 and 75 cents.

An authoritative volume, covering many social as well as religious aspects of Africa. It is hard to realize that Africa was almost an unknown quantity within the lifetime of people 80 or 90 years old. A map in colors shows how every inch of it is now occupied, —mostly by European powers.

The book is a composite. J. H. Oldham contributes Forewords to each of the six chapters, his basic theme being a study of modern conditions and the part Christian friends may play in meeting those conditions. Jean Mackenzie has chapters on "The New Fact of Africa," "A Human Problem," "The Friend as Teacher," and "Friends Henceforth." Mrs. Donald Fraser, herself an M. D., contributes a chapter on "The Friend as Doctor," and Mrs. Frederick B. Bridgeman of Johannesburg on "Friends in Exile," dealing with new conditions arising out of the industrialization of the natives.

One lays down the book with a somewhat heavy heart, the irruption of the white man into Africa having meant such horrible treatment in many instances. But there have been the mission stations bringing spiritual blessing and social uplift. Now that missionary leaders in all lands are awake to the problem, while governments also value the work of missionaries and support them, Africa ought to have a better chance.

Girl of An Indian Garden (A): Letters of Flora Robinson Howells, edited by Ruth E. Robinson. Fleming H. Revell

Co., New York. 91 pages, with frontispiece. $1.

Introducing a lovely personality and a most capable young lady. A study of the frontispiece proves it.

She was a daughter of Bishop Robinson of India. Educated in Goucher College, then a traveling secretary of the Student Volunteer Movement, she next joined the staff of Isabella Thoburn College in Lucknow, where at length she served as principal for a while.

But this booklet is devoted mostly to a revelation of her personality and influence. So consecrated and spiritually intelligent, so human and sympathetic, so thoughtful and tactful, it is a privilege to share her letters to her friends and pupils.

Golden Stool (The), by Edwin W. Smith. Doubleday, Doran and Co., Garden City, N. Y. 328 pages. $1.75.

A most informing book on the problems of the European powers in the government of their African possessions.

Naturally the largest space is given to British problems. The author points out that there is a marked contrast between two major British policies of government. These he names West-Coastism and Kenyaism. The former expresses the policy of developing colonies by giving large opportunities for the development of the best in African life, the native chiefs being the agents through whom the policy is carried out. The latter expresses the policy of developing colonies for the benefit principally of the white settler to the exclusion of native coöperation and the prevention of native development of tribal and racial good inheritance. Under the latter native lands are being slowly assembled into the creation of landed estates.

The author points out the African native's excellencies as well as weaknesses. The contributions of both Islam and Christianity receive due recognition.

The reading of the book makes one eager to read certain books which the author mentions with distinction. Such reading gives one a broader understanding of the problems of the mandated areas as well.—F. L. D.

Gospel for Asia (The): A Study of Three Religious Masterpieces,—Gita, Lotus, and the Fourth Gospel, by Kenneth Saunders. Macmillan Co., New York. 245 pages. $2.50.

The author speaks with the authority of one who has studied and traveled much in preparation for his task. He spent many years teaching in India and Ceylon, and since the War undertook a two-years' mission in Asia for the Y. M. C. A.

This impressive volume compares the three named books of India, Japan and Christianity, and tries to interpret their leading ideas. The conclusion is that the Logos idea of the historic Christ as the revealer of God at once fulfils the noblest aspirations of Asia and corrects her inveterate tendency to vagueness and pantheism. The discussion is

New Revell books.

erudite and philosophical, and will interest the advanced student of missions and international amity who wants to dig deep into the foundations of comparative religion.

Liberia Old and New, by James L. Sibley and D. Westermann. Doubleday, Doran and Co., Garden City, N. Y. 317 pages, illustrated. $3.

The vast rubber concession granted by the government of Liberia to Harvey L. Firestone of Akron, O., has recently called the attention of many Americans to the economic possibilities of this West African land whose history is so interwoven with our own. This volume gives the reader much information about the history of the country, discusses its problems of education and religion, and describes the native races and their customs. —F. L. D.

For Primary Children.

Indian Playmates of Navajo Land, by Ethel M. Baader. Friendship Press, New York. 133 pages. 75 cents.

Stories of a Navajo family are told in six chapters with the intention of giving youngsters of primary age a sympathetic understanding of the Navajos. A quantity of background material about the history, manners and customs, and life in general of the Navajos is offered for the class leader's benefit. Then follow eight weekday and eight Sunday programs for schools using the foregoing material.

The attention of the youngsters cannot fail to be secured.

Windows into Alaska, by Gertrude Chandler Warner. Friendship Press, New York. 104 pages. 75 cents.

Alaska is first described,—the country, its history and life. Eight stories of which a boy and a girl are the chief characters are the kernel of the book. Suggestions are made for teachers to use this material. Nine services or school programs are outlined, based upon the foregoing.

A pattern sheet gives outline cut-outs of over 30 Alaskan children and objects for project work. Everything in the book is right to the point.

Biographical.

Later Baptist Missionaries and Pioneers, Volume I, by Walter Sinclair Stewart. Judson Press, Philadelphia. 268 pages, illustrated. $1.50 net.

A happy idea finds expression in this book,—to assemble the life stories of Baptist missionary pioneers. Two volumes have preceded it on "Early Baptist Missionaries and Pioneers," and it will be followed by Volume II of "Later" pioneers.

There are nine short biographies here, recalling the lives and labors of Timothy Richard (China); James N. Williams (French Romanists of New England); George B. Taylor (Italy); Joanna P. Moore (Southland); George Grenfell (West Africa); Edward Judson (institutional church work); John E. Clough and Gertrude Fletcher (India); Ezra Fisher (Western pioneer).

The author has a gift for this class of writing. The matter is divided into short sections, easy to read. Each chapter is preceded by an outline. Full-page pictures complete the reader's introduction to each person.

Sir James Ewing, by Robert E. Speer. Fleming H. Revell Co., New York. 307 pages, illustrated. $2.75.

Fortunately Dr. Ewing left written accounts of his ancestry and earlier life, and also autobiographical notes of his missionary career, and reports to the Presbyterian Board under which he served 43 years in India: so Dr. Speer has had plenty of reliable material to lay before the reader.

Dr. Ewing was born in Pennsylvania in 1854, and died in 1925. He sailed for India in 1879. His most distinguished service was in connection with Forman Christian College, Lahore, for 30 years. Under his principalship the college was lifted to the highest place in education in Northern India, and he became the acknowledged leader of education and the best trusted foreigner in the Punjaub. On account of his services he was named an Honorary Knight Commander of the Order of the Indian Empire in 1923.

Dr. Speer supplies the background of Presbyterian mission work in India, also copious quotations showing the esteem in which Dr. Ewing was held over there as well as by a large circle in this land who knew the man and his monumental work. The book will take a permanent place among the records of great missionaries.

Various Themes.

Quotable Poems: An Anthology of Modern Religious Verse, compiled by Thomas Curtis Clark and Esther A. Gillespie. Willett, Clark and Colby, Chicago. 374 pages. $2.50.

Some 500 choice pieces are included in this compilation. The qualities required by the compilers were that pieces must be quotable (hence not too long), modern in tone (though such as Shakspere and Milton are represented), deeply spiritual, human in touch, and of fine poetic quality. Many older poems and hymns that might qualify are purposely omitted. The matter is all gold.

As to the contents, the first two hundred pages are filled with miscellaneous poems, then follow a hundred pages of poems for the great days of the year. These are less familiar pieces. Those for Armistice Day are all pacifist. A section of 25 pages of modern poems on immortality concludes the collection.

Among the nearly three hundred authors quoted Edward Markham contributes the most pieces, 19, and the compiler Mr. Clark is second with 12 pieces.

The care devoted to the book by the compilers reaches to the Indexes, of which there are four,—Topical, Authors, Titles, First Lines.

This new firm of publishers is to be congratulated on the mechanical turn-out as well as the quality of the contents of this and the other books on their list.

Walking with God, by Costen J. Harrell. Cokesbury Press, Nashville, Tenn. 190 pages. $1.

Wherever you dip into this book you find something good. There are 60 short homilies, each three pages long, on some phase of Christian belief or experience. They were first printed in the author's weekly church bulletin.

Each chapter has a text, from which the author takes the thought to be unfolded and applied. There are no waste words. Variety, directness and lucidity of expression become the vehicles of spiritual insight and application.

AMONG NEW BOOKS.

Catholic Church and the Bible (The), by Hugh Pope. Macmillan Co., New York. 106 pages. $1.

Following the King, by Albert D. Belden. Fleming H. Revell Co., New York. 188 pages. $1.50.

In the African Bush, by Jewel Huelster Schwab. Friendship Press, New York. 130 pages. 75 cents.

John Bunyan, Pilgrim and Dreamer, by William Henry Harding. Revell. 221 pages, illustrated. $2.

Lamps of Gold, by Samuel Judson Porter. Doubleday, Doran and Co., Garden City, N. Y. 232 pages. $1.75.

More Echoes from the Morning Watch, by J. P. Struthers. Doubleday. 191 pages. $2.

Reaping for Christ, by John W. Ham. Revell. 160 pages. $1.50.

What Next in Home Missions? by William P. Shriver. Missionary Education Movement, New York. 232 pages. $1 and 60 cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.